A

Declaration of the x. holie commaundements of Almightie God, written Exod. 20. Deut. 5.

COLLECTED out of the scripture canonicall, by Iohn Hooper; with certaine new additions, made by the same Maister Hooper.

Come, and see: IOHN, 1.

AT LONDON;
Imprinted by Robert Waldegrave, for Thomas Woodcocke.

Vnto the christian reader.

I Commend heere vnto thy charitie and godlie loue (christian reader) the ten commandements of almightie God, Exod. 20. & Deut. 5. the which were giuen to this vse & end, diligentlie to be learned, and religiouslie obserued. My mind and commentaries in them I beseech thee to read with iudgement, & giue sentence with knowledge, as I doubt nothing at all of thy charitie, or good willing heart towards me, and all well meaning persons. But forasmuch as there can be no contract, peace, aliance, or confederacie betweene two persons or more, except first the persons that will contract, agree within themselues vpon such things as shall be contracted, as thou right well knowest: also seeing these ten commandements, are nothing else but the tables or writinges that conteine the conditions of the peace betweene God and man,

Why the law was giuen. Deut. 4. 13 Matt. 7. 12

What the ten commandements cõteine.

man and declared at large, how, and to what the persons named in the writings are bound vnto the other: Gene. 17.22. Iere. 7. I wil bee your God, and you shalbe my people. *God and man are knit together, and vnited in one. It is necessarie to know, how God and man was made at one, that such conditions could be agreed vpon and confirmed with such solemne, and publike euidences, as these tables be, written with the finger of God. The contents whereof bind God to aid, and succour, keepe, and preserue, warrant, and defend man from all euill, both of bodie and soule, and at the last to giue him eternall blisse and euerlasting felicitie. Man is bound of the other part to obey, serue, and keepe gods commaundements, to loue him, honor him, & feare him aboue all things. Were there not loue and amitie betweene God and man first, the one would not binde himselfe to be mayster, neyther the other to be seruant in such a friendlye, and blessed societie, and felowship as these tables containe. Before therefore they were giuen, God commaunded* Moses *to go down from the mount Sinai to the people, to know of them, whether they would confederate, and enter aliaunce with him or not:* Exod. 19.

Gen. 17.7. & 22.16. Iere. 7.23.

The condition on gods behalfe.

Exod. 19. 56. Deut. 4.20 Mat. 11.28

The condition on mans part

Moses

Moſes *did the meſſage as God bade him, wherevnto the people all together conſented. So that it was fullie agreed vppon that God ſhould be their God, and they his ſeruaunts, with certaine conditions, containing the office of them both: God to make them a peculiar people, to prefer them aboue all nations of the earth, to make them a princelye prieſthoode and a holy people.* Exod.19. 3.&c.

Their office to obey, and obſerue his holye will and pleaſure.

Heere ſee we the aliaunce and confederacie made betweene God and man, and the writings giuen: likewiſe how it was made. But wherefore it was made, and for whoſe merits, yet by theſe textes we ſee not: why God ſhould lone man that ſo neglected his commaundements, fauored and loued, beleeued & truſted better the deuill then God: ſo far offended the diuine maieſtie of God, and degenerated from grace, and godlineſſe by cuſtome of ſinne, and contempt of God, that hee bewailed, and repented that euer he made man: and decreed to deſtroy the creature man, that hee created, as hee did in deede. Not onely thus deſtroying man, but alſo proteſted openly, that better it had bene Iudas *neuer to haue bene* For whom the lawe was made, and giuen. Gen.3. Gen.6.6.

 borne

Mat.26.24 borne. And in the 25 of Matt. the displeasure of God is declared so great, that he appointeth mā to another end thā he was created for, saieng: depart ye dooers of iniquitie frō me vnto eternall fire, prepared not for man, but for the diuell & his angels. What is now more contrary one to the other, and farther at debate, than God & man, whom now we see bound in league togither, as verie freends. Moses sheweth, that onlie mercie prouoked God vnto this aliance, to receiue them into grace, deliuer thē out of Egypt, and to possesse the plenteous land of Canaan: further, that God found iust matter and occasion to expulse the inhabitants of that land, & found no merits in the Israelits, to giue it them, for they were a stifnecked people, and intractable, as Moses laieth to their charge. Howbeit, God hauing respect onelie vnto his promises made vnto Adam, Abraham, and his posteritie, measured not his mercie according to the merits of man, who was nothing but sinne, looked alwaies vpon the iustice and deseruings, innocencie & perfection of the blessed seed promised vnto Adam, and vnto Abraham: God put the death of Christ as a meanes and arbiter of this peace. For the testament anaileth not except it be confirmed

Deut. 9.5. 7.8. Onelie mercie prouoked God to the couenant.

Deut.9.6.

Gen.3.15. 12.3. 15.5. 17.4. The death of Christ the means

Heb.9.28.

wed by the death of him that maketh the te-
ſtament: the which death in the iudgement
of God was accepted as a ſatisfaction for ſin
from the beginning of Adams fall, as Paule
ſaith, Chriſtes preeſthood was & is like vnto Heb.7.1.
Melchiſedech, that had neither beginning
nor ending, bound neither to time nor place, as
the preeſthood of Aaron: but as God accoun-
ted in Adams ſinne, all mankind being in his
loines, worthie death, ſo he accoũted in Chriſt
all to be ſaued from death, as Adam decla-
reth by the name of his wife, calling hir He- Apoc.13.8
ua, the mother of the liuing & not of the dead. Gen.3.20.
All theſe promiſes, & other that apperteined All the
vnto the ſaluation of Adam & his poſteritie, promiſes
were made in Chriſt and for Chriſt onlie, and made in
apperteined to our fathers & vs, as we apper- and for
teined to Chriſt. He is the doore, the waie & the Chriſt.
life: He onelie is the mediator betweene God and Ioh.10.9.
man, without whom no man can come to the fa- Ioh.14.6.
ther celeſtiall. Ioh.1.3.6. *Becauſe the promiſes of* Ioh.1.12.
God apperteined to our fathers, foraſmuch as 3.16.&c.
they likewiſe to Chriſt hitherto and for euer, 6.32.&c.
they were preſerued from hel & the pains due
to Adams ſin, in him, for whoſe ſake the pro-
miſe was made. The meanes of our peace and
reconciliation with God, is onlie in Chriſt, as Eſa. 53.4.5

Esay. 53. 4. 5. *by whose passion we are made holy. Therefore Christ is called by* Iohn *the Baptist*. The Iohn. 1. 29. lambe that taketh awaye the sinnes of Ioh. 14. 30. the world. *And as the deuill found nothing in Christ that he could condemne: likewise see now, he hath nothing in vs worthie damnation, because wee bee comprehended, and fullie inclosed in him, for we be his by faith. All these that bee comprehended vnder the promise belong vnto Christ. And as farre extendeth the vertue, and strength of gods promise to saue man: as the rigour and iustice of* Rom. 5. 17 *the law for sinne to damne man*. For as by 18 the offence and sin of one man, death was extended and made common vnto all men vnto condemnation, as *Paul* saith: so by the iustice of one, is derived lyfe into all men to iustification. *The words of the promise made vnto* Adam *and* Abraham *confirmeth the same. They* Gen. 3. 15. *are these.* I will put enmitie and hatred between thee and the woman, between thy seed, and the womans seed, and her seed shall breake thy head. *For as we were in* Adam *before his fall, and should if he had not sinned, bene of the same innocencie, and perfection that he was created in: so were we*

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in his loines when he ſinned, and participated of his ſinne. And as we were in him and partakers of the ill: ſo were we in him when God made him a promiſe of grace and partakers of the ſame grace: not as the children of Adam, *but as the children of the promiſe. And the ſinnes of* Adam *without priuiledge or exception extended, and appertained vnto al Adams, and euerie of Adams poſteritie, ſo did this promiſe of grace generally appertaine as well to euerie and ſingular of Adams poſteritie as to* Adam: *as it is more plainely expreſſed. Where God promiſeth to bleſſe in the ſeed of* Abraham, *all the people of the world And* Paule *maketh no diuerſitie in Chriſt, of Iew, nor gentile. Farther it was neuer forbid, but that all ſorts of people and of euery progeny in the world to be made partakers of the Iewes religion and ceremonies. Farther, S.* Paule *doth by collation of* Adam *and Chriſt, ſinne and grace thus interpret Gods promiſe, and maketh not Chriſt inferiour to* Adam, *nor grace vnto ſinne. If all then ſhall be ſaued, what is to be ſaid of thoſe that S.* Peter *ſpeaketh of,* That ſhall periſh for their falſe doctrine. *And likewiſe Chriſt ſaith,* That the gate is ſtraight that leadeth to life,

Gen. 15.4. 5. & 17.1.

Gal. 3.28. Coloſ. 3.11

Rom. 5.15.

1. Pet. 2.1. 3.

and few enter. *Thus the ſcripture anſwereth: that the promiſe of grace apperteineth to euerie ſort of men in the world, & comprehendeth them all, howbeit within certeine limits & bonds, the which if men neglect or paſſe ouer, they exclude themſelues from the promiſe in Chriſt: as Cain was no more excluded, till he excluded himſelfe, than Abell, Saule than Dauid, Iudas than Peter, Eſau thã Iacob: by the ſcripture it ſeemeth that the ſentence of God was giuen to ſaue the one, & to damne the other, before the one loued God, or the other hated God. Howbeit theſe thretnings of God againſt Eſau, if he had not of his wilfull malice excluded himſelfe frõ the promiſe of grace, ſhould no more haue hindered his ſaluation, than Gods threatnings againſt Niniuie, which notwithſtanding that GOD ſaid ſhould be deſtroid within 40 daies, ſtood a great time after, and did penance. Eſau was circumciſed & preſented vnto the church of God by his father Iſaac in all externall ceremonies aſwell as Iacob, and that his life and conuerſation was not as agreeable vnto iuſtice and equitie, as Iacobs: the ſentence of God vnto Rebecca was not in the fault, but his owne malice, for there is mentioned nothing*

Mal.1.2.3. Rom.9.13.

Ionas. 1.2.

Gen.25. 23.

nothing

thing at all in that place, that Eſau was diſherited of eternall life, but that he ſhould be inferior to his brother Iacob in this world, which propheſie was fulfilled in their poſteritties, & not the perſons themſelues. Of this acceptation of the one, and reprobation of the other, concerning the promiſe of the earth, ſpeaketh Malachie the prophet, as the beginning of his booke declareth, ſpeaking in this wiſe: Mal.1.2.3.
I haue loued you (ſaith the Lord) and ye ſaie: Wherein haſt thou loued vs? *God anſwereth:* Was not Eſau Iacobs brother? (ſaith the Lord) Notwithſtanding, I loued Iacob and hated Eſau. *Wherin hated god Eſau? the prophet ſheweth:* I haue made his poſſeſſion that was the mount Seir deſolat, as a deſert or wilderneſſe of dragons: *the which hapned in the time of Nabuchodonoſor. Wherein he loued Iacob, the text declareth. God transferred the right and title that apperteined vnto Eſau the elder brother to Iacob the yoonger. Likewiſe the land that was promiſed vnto Abraham and Iſaac,* Gen.25.23.&27.28.29. *was by legaſie and teſtament, giuen vnto Iacob and his poſterities. Saint Paule vſeth this example of Iacob and Eſau for none other purpoſe but to take awaie from the* Rom.9.11.&c. *Iewes, the thing that they moſt put their truſt*

truſt in, to ſay, the vaine hope they had in the carnall linage, and naturall deſcent from the family and houſhold of Abraham, and likewiſe their falſe confidence they had in the keeping of the law of Moſes. Paules whole purpoſe is in the epiſtle, to bring man vnto a knowledge of his ſinne, and to ſhew him how it maye bee remitted, and with manye teſtimonies and examples of the Scripture, hee prooueth man to be ſaued, only by mercy, for the merits of Chriſt. Which is apprehended and receiued by faith, as he at large ſheweth in the 3, 4, and 5 chapters of the ſame epiſtle.

In the vnderſtanding of the which three chapters aright, is required a ſingular and exact diligence: for it ſeemeth by thoſe places, that Paule concludeth, and in maner includeth the diuine grace, and promiſe of GOD within certaine tearmes and limits, that only Chriſt ſhould be efficatious and profitable in thoſe, that apprehend and receiue this abundant grace by faith: and to ſuch as haue not the vſe of faith, neither Chriſt nor gods grace to appertaine. Nowe ſeeing no man by reaſon of this naturall incredulitie borne, and begotten with vs, can beleeue and put ſuch confidence in God as he requireth by his law, as

Rom. 11. 32.
Gal. 3. 22.

expe-

experience of our owne weakeneſſe declareth, though man haue yeares and time to beleeue, the promiſe of God in Chriſt apertaineth to no man. This ſentẽce is plain in the laſt chapter of Marke. He that beleueth not, ſhalbe damned. *Howbeit we know by the ſcripture, that notwithſtanding this imperfection of faith, many ſhalbe ſaued, & likewiſe notwithſtanding that gods promiſe bee generall vnto all people of the world: yet many ſhalbe damned. Theſe two points therefore muſt be diligently diſcuſſed. Firſt how this faith, being vnperfect, is accepted of God: then how wee be excluded from the promiſe of grace, that extendeth to all men.* Mar.16.16 Mat.11.28 Rom.11. 32. 1.Tim.2.4.

I wil not rehearſe now the mindes of other, but as briefly and as ſimplie as I can, declare the mind of the ſcripture in this matter. Saint Paule *calleth this ſeruitude of ſinne, naturally remaining in our nature corrupted, ſometimes* apeitheian, *then* amartian, *at another time* aſthenian. *The firſt word ſignifieth an imperſuability, diffidence, incredulity, contumacy or inobedience. The ſecond ſignifieth error, ſinne, or deceit. The third betokeneth weakneſs, imbecility, or imperfection. So writeth* Paule: *mans body to be firſt borne* How faith being vnperfect is accepted of God.

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Rom.11. 32. in imbecilitie. Also that God concludeth all men vnder infidelitie. In an other place, that the scripture doth conclude al men vn-
Gal.3.22. der sin. In those three places thou maist see the three words that I rehearsed before: by which Paul describes the infirmities of man, which infirmities, are translated into Christ.
Esa.33.4.5 Ioan.1.29. Not so that we should be deliuered from thē, as though they were dead in our nature, or our nature changed, or should not prouoke vs any more to ill, but that they shold not damne vs, bicause Christ satisfied for them in his bodie.
Rom.5.8. ἀσεβεῖς And Paul saith, that Christ died for sinners that were infirme, and calleth those sinners the enimies of god. Howbeit, he calleth not thē Theostygas in the Scripture, to wit, contemners of God. Euery man is called in the scripture wicked, & the enimy of God, for the priuation & lacke of faith and loue that he oweth to God.
How we are called the enimies of God. Et impij vocantur qui non omnino sunt pij, That is, they are called wicked that in all thinges honor not God, beleeue not in God, & obserue not his commaundements as they should doe, which we cannot do, by reason of this natural
Rom.8.7. infirmitie or hatred of the flesh, as Paule calleth it, against God. In this sense taketh Paul this word wicked, when he saith, that Christ died

died for the wicked. *So must we interpret* Rom. 5.8.
S. Paul, & take his words, or els no man shold be damned. Now we know, that Paul himself, S. Iohn, & Christ, damneth the contemners of God, or such as willingly continue in sinne, & will not repent. Those the scripture excludeth from the generall promise of grace. Thou seest by the places afore rehersed, that though wee cãnot beleeue in God as vndoubtedly as is required, by reson of this our naturall sicknes & disease: yet for Christs sake, in the iudgement of God, we are accounted as faithful beleuers for whose sake this natural disease & sickneſſe is pardoned, by what name soeuer S. Paule calleth the natural infirmity, or original sin in mã.

And this imperfection or natural sicknes taken of Adam, excludeth not the person from the promise of God in Christ, except we transgres the limits & bounds of this originall sin, by our owne folie and malice, and either of a contempt or hate of Gods worde wee fall into sin, and transforme our selues into the image of the diuel. Then we exclude by this meanes our selues from the promises and merites of Christ, who onely receiued our infirmities, and originall disease: and not the contempt of him and his law. Further the promises apper-

How wee are excluded from the promise of grace that is extended to all.

Christ receiued our infirmities but not the contempt of the law, & of God.

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taine to such as repent. Therefore Esay sayd without exception, that the infirmities of all men were cast vpon his blessed shoulders. It is our office therfore to see, we exclude not our selues from the generall grace, promised to all men. It is not a christian mans part to attribut his saluation to his owne free will, with the Pelagian, and extenuate originall sinne. Nor to make God the auctthour of ill, and our damnation with the Maniche. Nor yet to say, God hath written fatall lawes as the stoicke and with necessity of destiny, violently pulleth one by the hair into heauen, and thrusteth the other headlong into hell. But assertayne thy selfe by the scripture, what be the causes of reprobation, and what of election. The cause of reiection, or damnation is sinne in man, which will not heare, neither receiue the promise of the gospell, or else after he hath receiued it, by accustomed doing of ill, falleth either into a contempt of the gospell, and will not study to liue thereafter, or else hateth the gospell because it condemneth his vngodly lyfe, and would there were neither God, nor Gospell to punish him for doing of ill. This sentence is true howsoeuer man iudge of predestination. God is not the cause of sinne nor

The cause of damnation in mā

would

would not haue man to ſinne. Thou art not the God that willeth ſin. *And it is ſaid:* Thy perdition O Iſraell is of thy ſelfe, and thy ſuccor onelie of me. *The cauſe of our election is the mercy of God in Chriſt. Howbeit, he that wilbe partaker of this election, muſt receiue the promiſe in Chriſt by faith, for therefore we be elected, becauſe afterward we are made the members of Chriſt. Therefore as in the iuſtification or remiſſion of ſinne, there is a cauſe, though no dignitie at all, in the receiuer of his iuſtification, and ſo we iudge him by the ſcripture to be iuſtified, and hath remiſſion of his ſinne, becauſe hee receiued the grace promiſed in CHRIST. So we iudge of election, by the euent or ſucceſſe that hapneth in the life of man, thoſe onlie to be elected, that by fauth apprehend the mercy promiſed in Chriſt, otherwiſe we ſhould not iudge of election. For Paule ſaith plainly:* That they that beleeue by the ſpirit of god, are the children of god, & that the ſpirit of God doth teſtifie with our ſpirits, that we are the children of god, *being admoniſhed therfore by ſcripture, we muſt leaue ſinne, and doo the works commanded of God, or els it is a carnall opinion that we haue*

Pſal.5.4.

2.Oſe.13.9.

The cauſe of mans election.

Rom.9.16.

Epheſ.1.5.

Rom.8.29.

Rom.8.15, 15.16.

What declareth a liuely faith.

blinded our ſelues with all, of fatall deſtinye and yet will not ſaue vs. And in caſe there followe not in our knowledge of Chriſt, amendement of life, it is not liuely fayth that wee haue, but rather a vaine knowledge & meere preſumptiõ. Iohn ſaith, No man commeth to me except my father draw him: *many men vnderſtand theſe words in a wrõg ſence, as though God required in a reaſonable man, no more than in a dead poſt, and marketh not the words that follow,* Euery man that hereth and learneth of my father cõmeth to me. *God draweth with his word, and the holy ghoſt, but mans dutye is to heare, and learne, that is to ſay, receaue the grace offred, conſent to the promiſe, and not repugne the God that calleth. God doth promiſe the holy ghoſt vnto them that aſke him, and not to them that contemne him.*

Iohn.6.44. How God draweth vnto Chriſt.

We haue the ſcripture dailie in our hands, read it, and heare it preached, gods mercy euer continue the ſame. Let vs thinke verelie that now God calleth, and conuert our liues to it. Let vs obey it, and beware, wee ſuffer not our fooliſhe iudgementes to wander after the fleſh, leaſt the diuell wrap vs in darkenes, and teach vs to ſeke the election of God, out of the ſcripture.

ſcripture. Although we be of our ſelues bond-men vnto ſinne, and can do no good by reaſon our originall and race is vitious, yet hath not the diuell induced wholye his ſimilitude into any of Adams poſteritie, but onely into thoſe that contemne, and of a ſet purpoſe, and a deſtinied malice hate God, as Pharao, and Saul. The one gathered al his men of war, & would fight with God and his church, rather than obey his commandement. The other would againſt gods expreſſe will, and pleaſure, kill Dauid, that God had ordained to be king. Theſe ſinnes Chriſt calleth the ſinne againſt the holie ghoſt. *S. Iohn.* ſinne vnto death. S. *Paule* voluntarie, or willing ſinne. *We muſt therefore iudge by the ſcripture, and beleeue all things there ſpoken. Knowe thereby the will of God, and ſearch not to knowe the thing that appertaineth nothing to thine office. Remember how craftie a workeman the diuell is, and what practiſe he hath vſed with other. Chiefli'e and before all things, he goeth about to take this perſuaſion, that gods word is true, out of mans heart, as hee did with Adam, that thought nothing leſſe than to dye as God ſaid. Then thought he wholy to haue printed his owne Image in Adam, for the I-*

Exod.14.

1.Sam.18. 11.

Mat 12.32. Mar.3.29 Luk. 12.10 1.Iohn.5. 16. Heb.10.26

Gen. 3.45.

mage of GOD: and to bring him to an vtter contempt, and hatred of GOD for euer, as hee had brought him to a diffidence and doubt of his worde. Here let vs all take heede of our selues, which daily by the worde of GOD, being admonished of ill, yet amend not.

Wee shall finde at length, GOD to bee iust in his worde, and will punish with eternall fire our contumacie and inobedience, which fire shall be no lesse hot, than his worde speaketh of. So did he also with Saul persuade that GOD was so good, that though hee offended, he woulde not punish him as he said, but be pleased with a fatte sacrifice againe. 1.Sam.15 15. This doctrine is therefore necessarie to bee knowne of all men: that GOD is iust and true, and requireth of vs feare and obedience, as Saint Iohn saith, Hee that sent me is true. Ioh.8.26. Dauid speaketh thus of his iustice, The Lorde is iust in all his wayes. Psal.145. 17. And vnderstand, that his iustice extendeth to two diuers endes: the one is, that he would al men to be saued, the other end, to giue euery man according to his acts. The iustice of god intendeth it self to two diuers ends.

To obtaine the first ende of his iustice, as manie as bee not vtterly wicked, and may

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be holpe: partly with threatnings, and partlie with promises he allureth, and prouoketh them vnto amendement of life. The other part of his iustice rewardeth the obedience of the good, and punisheth the inobedience and contempt of the ill. These two iustices the elders doe call correctiuam, *and* retributiuam. *Ionas the Prophet speaketh of the first, and Christ of the second. GOD woulde all men to be saued, and therefore prouoketh, nowe by faire meanes, nowe by fowle, that the sinner shoulde satisfie his iust and righteous pleasure, not that the promises of GOD appertaine vnto suche as will not repent, or his threatnings vnto him that doth repent, but those meanes hee vseth to saue his creature. This waie vseth hee to nurture vs vntill such time as his holie spirit worke such a perfection in vs, that wee will obey him, though there were no paine nor ioy mentioned at all.* Ionas.2. Matt. 25. 31.&c. 1.Cor.11 32.

Therefore looke not onelie vppon the promise of GOD, but also, what diligence and obedience hee requireth of thee, least thou doe exclude thy selfe from the promise. There was promised vnto all those that departed out of Egypt with Moses the

land of Canaan: howbeit, for disobedience of Gods commandements, there was but one or two that entered. Of the other part, thou seest that of the menaces and horrible threatnings of God, that Niniuie the great citie should be destroied within fortie daies, nothing apperteined vnto the Niniuits, because they did penance, and returned to God. In them seest thou (christian reader) the mercy of God, and generall promise of saluation performed in Christ, for whose sake onelie God and manne was sette at one. So that they receiued the preaching of the Prophet, and tooke God for their God, and God tooke them to be his people, and for a certeintie thereof, reuoked his sentence that gaue them but fortie daies of life. They likewise promised obedience vnto his holy lawes & commandements, as God giue vs all grace to doo. That though we be infirme and weake to all vertues, we exclude not our selues by contempt or negligence from the grace promised to all men. Thus farewell in Christ.

Nouembris 5
Anno 1549

¶ Iohn Hooper wisheth grace and knowledge in *Christ, to the Christian Reader.*

IIudged Christian Reader, that in my former Epistle I had sufficiently intreated thee to haue red and giuen charitable iudgement of this wel ment and written treatise vpon the Ten Cōmandements: But both my labours & my requeſt, I see of many not onely neglected, but also dispised, and not dispised only, but also condemned. Yea innocently I dare wel say, if men without affection reade or heare read the thing, that of affection timerously they condemne. And in case I had not preuented in time (before I wrote the worke and Printed it first) the same foliſh iudgement of foliſh and ignorant people that now speake slaunderously of one vnslaunderous doctrine, I had written things, and not contrarie to

Gods lawes nor mans lawes, which would haue offended them more, as touching diuorſement, whereof I ſoberly intreate in the ſeuenth commandement, and truely as I will anſwere to the ſame by Gods grace. But I refrayned for two cauſes, the one is that all things be not expedient though they be lawfull. The next that I knewe there lay vnder euery ſtone a Scorpió to bite and poyſon what ſoeuer I ſhould write or ſay. But ſeeing no mans writings heretofore hath beene cleere and free from miſconſtruing and calumniation of ſuch Sycophants & Serpẽtine tongs as hurt ere they warne, kil ere they admoniſh, ſlander ere they iudge, proclaime victorie ere they fight, I muſt holde my ſelfe well contented to ſuffer obloquie and ſlaunder now as they did then. And as they wiſhed a better mind and prayed for their aduerſaries then, ſo do I nowe, that God in Chriſt may ſaue and bring both them and mee to the ioyes euerlaſting. Nothing deſire I of thee but as I erſte deſired that thou wilt reade with iudgemẽt this litle declaration

claration vpō the ten Cōmandements, and in the ſeuenth cōmandement thou ſhalt finde added, more than was before for the confirmation of ſuch diuorſement as many of late haue beene offended withall. And then giue ſentence charitably whether I giue any libertie to ſinne, or eleuate, diminiſh, extenuate, breake or diſſolue Matrimonie vngodlie and without iudgement or no. Way the 5 and 19 of Saint *Matthew* with the 10 of *Marke*, and ſo ſhalt thou vnderſtand wherein ſtandeth the ſtate of the controuerſie, and ſo bee able to giue vpright and true iudgemēt, which God graunt vnto thee, that thou maiſt not onely bee able to mainteine the trueth that thou knoweſt, but alſo ſerch to finde out in all other doubtful queſtions the truthe thou knoweſt not. Thus the ſpirit of peace, loue, & knowledge be with thee nowe and for euer, Amen.

From London 28 Iulie, 1550.

A declaration of the ten commandements.

Chap. I.

What the lawe is.

SEeing that the leaſt part of the ſcripture requireth in the writer both iudgement, and circumſpection, that the interpretatiō of one place repugne not the text of GODS word in another place; how much more diligence, circumſpection, feare, and loue requireth the two tables of the ten commandements; in the which is contained the effect and whole Scripture. And whatſoeuer is ſayde or written by the Prophets, Chriſt, or the Apoſtles, it is none other thing, but the interpretation and expoſition of theſe tenne wordes or tenne commaundementes. So that it were no neede at all to require the minde of any doctor, or expoſitor to knowe the will and pleaſure of God, manifeſted vnto the worlde in his worde, woulde they that haue leyſure to reade the Scripture, ſtudy therein themſelues: or ſuche as be appoynted to the miniſtery of the church, in their ſermons declare to the vnlearned, what, and which commandement, the euangeliſt, prophet, or hiſtory that he preacheth, declareth. If this were done, then were it no neede to beſtow ſo many yeeres in reading

Diligence & circumſpection in interpretation.

Chriſt, and the Apoſtls expound the tenne commandements.

reading the gloſe and interpretation of man. For let him write or ſay what he pleaſeth, hee that vnderſtandeth the text ſhal be alwaies able to iudge, whether hee did write true or falſe, and ſo ſtabliſh his faith and knowledge, vppon the word of God, and not vpon the interpretation of man, conforme all his life to this rule and canon of the ten commandements, and not vnto the decrees of man, as God commandeth [a]. Theſe ten words haue beene largely, and at length written vpon, by many great and famous clerkes. So notwithſtanding as they haue yet left ſufficiét matter vnto their ſucceſſors, wherevpon they may exerciſe, both their learning and eloquence, as in a thing moſt inſcrûtable: there is no acute, nor excellencie of wit, no learning, no eloquence that can comprehend, or compas the doctrine and myſterie of the learning that is contained in theſe commandemẽts. They teach abundantly and ſufficiently in few words, howe to know God, to follow vertue, and to come to eternall life. Wherefore it behooueth euery man of God, to know as perfectlie theſe ten commaundements, as he knoweth his owne name. That all his workes, words, and thoughts may be gouerned according vnto the minde and pleaſure of this lawe. Likewiſe bicauſe we may, by the knowledge heereof vnderſtand other mens writings and commanments, whether they be of God, or of man, profitable, or pernicious, leading to life eternall, or to death euerlaſting. They teach what God requireth in the heart, and what in external conuerſation, both to God and man: what is to be doone in the common-welth, & what in euery priuat cauſe.

The text of the Scripture to be vnderſtood and interpreted beſt by Scripture.

a Deut. 4.6.

Matter enough for euery man to exerciſe himſelfe in the expoſition of the commaundements.

VVhat the law teacheth.

What

What is the ſuperiors dutie, and what the inferiors, what the husbands dutie, and what the wiues, what the fathers, and what the ſonnes, what to be doone to a citizen or lands man, and what to a ſtranger, what in the time of peace, and what in the time of warre. So that in theſe ten preceptes, euery man may ſee what his office is to doe, without further trauell or ſtudy, in any other ſorte of other learning. I purpoſe therefore by Gods grace, as well as I can, to open by other places of the Scripture, the true ſenſe and meaning of theſe ten commaundements ſimply and plainely, that the vnlearned may take profite by the ſame. This order I wil obſerue.

Firſt, ſhew what this word, law, or commaundement, meaneth.

Then, how the law ſhould be vſed.

Thirdly, prepare the readers mind, that he may alwayes reade and heare theſe commandements with fruit and commoditie.

Fourthly, interpret euerye commaundement ſeuerally, that the reader may perceiue, what good the giuer of the lawe requireth of euery man that profeſſeth his name.

Iuſtinian ſaith, that the lawe is a faculte or ſcience of the thing that is good and right, as Celſus there defineth. Or thus, the lawe is a certaine rule or canon to do wel by, which ought to be knowne, and kept of all men. Cicero ſaith, that the lawe is a certaine rule proceeding from the minde of God, perſwading right, and forbidding wrong. lib. 1. Pand. it, 1. De legibus.

So that the lawe is a certaine rule, a directorie ſhewing what is good, & what is ill: what is vertue, and what the lawe is.

and what is vice, what profitable, and what disprofitable: what to bee done, and what to bee left vndone. This declaration of the law generall, appertaineth vnto all the kindes, members, and particular lawes, made either for the body, either for the soule. So that who so euer be ignorant of the law, and rules that appertaine vnto the science or arte that hee professeth, can neuer come to the end or perfection that his profession requireth. As for example, the end of a christian man is eternall life, and his profession is, to knowe, and learne the law and canons, that most plainly and sincerely ledeth him vnto this end of eternall felicitie. As the lawe of God, which is a certaine doctrine, shewing what we should be, what we should doe, and what leaue vndoone, requiring perfect obedience towardes God, and aduertising vs, that God is angry, and displeased with sinne, and will punish eternally, such as performe not all things perfectly conteined in this lawe, as ye may reade in [a] Mat.22. [b] Exod.20. [c] Deut.6. Those places shew that God requireth of vs perfect obedience. What paine is dew to the transgressour, ye may reade in [d] Deut.28. Curssed be he that fulfilleth not the lawe, and likewise in [e] Matt.6. Depart from me ye workers of iniquitie, into eternall fire. I declare now, good reader, what the lawe is, and not how it may be fulfilled, that I defer vnto the ende of the exposition of the lawe. Howbeit I would thou shouldest most diligenly marke this diffinition, or declaration, what Gods lawe is, that thou mayest knowe what difference is betweene the law of God and the lawe of man. Mans lawes onely requireth externall, and ciuill obedience,

By the lawe we come to the end of our profession.

a Mat 22.34
b Exo.20 1.
c Deut. 6.5.
d Deut. 28. 15
e Mat.25.41

The difference of mans law and Gods lawe.

obedience, Gods lawes both externall, & internall.

Now he that is ignorant of the meanes, is ignorant of the end: being ignorant of the causes, must needes be ignorant of the effect. Onely by the lawe of God, the meanes is knowen, therefore onely the lawe of God if we will come to the end that God would vs to do, is diligently to be lerned. For like as the Physician cannot cõmunicat his health with the sicke pacient: or the liuing man his life, with the dead body of an other (but euery man enioyeth his owne health, and liueth with his own life) so profiteth not him that is vnlearned the knowledge of an other man, but euery man must knowe and learne himselfe the lawe of God, if hee will be saued. [a] As he that will be a Physician, must learne the precepts that teacheth physicke, a musicion, the rules of musicke, the Oratour, the rules of Rhetoricke, the plowman, the rules of husbandry: and so euery person the rules that belong vnto his profession, or else he shall neuer profit in his science or art, nor be accounted a craftsman that knoweth not the principles of his craft. No more, before the maiestie of God, is he accounted a christian man, that perfectly knoweth not the commandements of God, though he be christned and braggeth of the name neuer so much. And bicause that no man should excuse his ignorance, and say, the bible is too long, and containeth so high mysteries and secrets, that the laboring man hath neyther sufficient time, neither conuenient vnderstãding to learne the law and commaundementes of God, it pleased his infinite goodnesse, to collect and gather the contents, and summe of the whole law,

A notable similitude, to prooue that euerie man must learne the law of God.

a Deut. 4. 5.

No christiã is he that knoweth not the commaundements of God.

Common excuse taken away.

law, into so short and compendious abridgement that no science of the worlde hath his principles or generall rules, concluded with so few wordes. Experience and proofe declareth the same. The Logician hath no lesse than ten generall rules, called predicaments, wherein is contained the whole matter of his Art. The Rethorician, three manner and diuers kindes of causes, demonstratiue, iudiciall, and deliberatiue. The whole bodie of the lawe ciuile these three principles, liue honestly, hurt no man, and giue euery man his. The Physitian, as many principles as be kindes of diseases. The heauenly GOD eternall, hath concluded all the doctrine celestiall, in ten wordes or commaundements [a]. And yet for a further helpe of our vnapt memorie, to retaine the will of GOD, hee hath gathered the saide tenne commaundements into two [b] Loue God with all thy heart: and thy neighbour as thy selfe. So that euerie dull, and hard witted man, may sooner learne the principles, and generall rules of CHRISTES religion, than of anie other arte or science, if hee giue his diligence any thing at all, for the space of one moneth.

Iustinianus lib. 10. institut.

a Exod. 20. 1, &c. Deut. 5. 6. &c.

b Matth 22 38. 39. 40 Marke. 12, 28

There be manie causes that shoulde prouoke man vnto the studie, and knowledge of this lawe; First, the profite that commeth thereof, which is expressed of Christ: This is life eternall, saieth Christ, to know thee, O Father, and him that thou hast sent, Iesus Christ [c]. Dauid the prophet desired the knowledge of this lawe, and so copiously expresseth the commoditie thereof, in the most holie Psalme, [d] that nothing of this worlde may

Many causes to prouoke man to the study of the law of Christ.

c Ioan. 17. 3

d Psal. 119.

be

be compared to it, for it leadeth to eternall life. What commodities it bringeth in this world, it is declared Deut. 28. and Psal. 128. if thou heare the voice of thy Lord God, and obserue it, thou shalt be blessed in the feeld and at home, blessed in all things thar thou takest in hand to doo, read the chapter. If thou wilt not learne the will of thy Lord, thou shalt be curssed in the feeld & at home, and vnfortunat in all thy acts: further without the knowledge and obedience of this law, no person in the world can iustlie & conuenientlie serue in his vocation or condition of life, of what degree soeuer he be. Wherefore Moses commanded [a] that no man should decline from this law, neither to the right hand nor to the left; meaning by these words, that no man should adde or take anie thing from it, but simplie to obserue it, as it is giuen, and written vnto vs: From this right line, and true regle of Gods word man erreth diuerse waies, sometime by ignorance, because he knoweth not, or will not know, that onlie the expresse word of God sufficeth, he holdeth with the most part, and condemneth the better, as it is to be seene at this present daie. This reason taketh place: it is allowed of the most part, and stablished by so manie holie and learned bishops, therefore it is true. When they cannot by the scripture proue, neither the learning, neyther the life of their doctors to bee good.

a Deu. 45. 32

Man erreth many ways
1 By ignorance.

The second way, that leadeth from the word of God, is many times, the power and authoritie of this world. As we see by the bishop of Rome, and all his adherents, who giueth more credence and

2 The power of the world.

3. Miſtaking of the time.

faith vnto one Charter and gift of Conſtantinus, then to the whole Bible. Another erreth, by miſtaking of the time, making his ſuperſtition far elder then it is, will not forſake falſhoode for the truth. And ſayth, thus my father beleeued, and ſhould I beleeue the contrary? thus rather will he giue credite to his father beeing blinde, then vnto God his great graund-father that ſeeth: to the law of man more credite, then to the law of God. As the knowledge of man is thus withdrawen, from the woord of God, by ignoraunce, and ill vſed cuſtomes, ſo is the life and conuerſation of man likewiſe, not gouerned with the word of god, but with accuſtomed fraude and guile: euerye man in his vocation, and condition of life. The ſpiritualtie with falſe receiued, and ill deſerued teaching. The temporaltie, with falſe contracts, and prepoſterous buying and ſelling. The princes and ſuperiour powers of the earth, for the moſt part, and al learned men, either in maintaining a wrong religion, or in not reſtoring the true, decline far from this ſimple, and ſincere verity contained in gods word. Some diſpence with a leſſe ill, to auoid a greater harme. Some preſcribe lawes, for the conſcience of man for a time, vntill it may be farther deliberated vpon, or approued good, by a generall counſell. Theſe men grieuouſly offended themſelues, and cauſe other to do the ſame. In caſe the law, made for the time, ſeeme not good, vnto ſuch, as ſhall at a more leaſure, haue the examination thereof: the lawe for the meane time ſhalbe condemned, as he reticall, and pernicious.

Lawes preſcribed for a time.

Then put the caſe, that manye, or at the leaſt ſome

some of those that led their conscience after the lawe, made for the meane time, die: how standeth then the case, with these departed soules, that were deceiued, whiles they liued, by false doctrine. They doubtles are lost for euer, and without time, if they died in anie errour of the Catholique faith, as Christ saieth: speaking of false interpretours of the word of God. If the blind, lead the blind, he saith, not onely he that leadeth shall fall into the ditch: but both. Therefore it is not sufficient, that people haue a lawe for the meane time: but whatsoeuer the conscience beginneth withall, it must end in the same: that is to saie, no law at all should be spoken of concerning the conscience, but the onlie word of God, which neuer altered: nor can be altered: Dauid in the 119. Psalme prooueth the immutabilitie of gods word, by two strong reasons, if heauen and earth made by thy worde cannot be altered, howe muche more the woorde it selfe? Reade the two verses that beginne with the letter named in English thus: Thy woorde Lorde abydeth for euer, as the Heauens doo testyfie.

a Luk. 6.39

b Mat. 5.18. Luk. 16. 17. Psal. 119.7.

Vnto the whiche lawe, the conscyence of man, in matters of fayth, is bounde onelye. For when-soeuer, or who-soeuer prescrybeth anie lawe, for the cause of relygion, and giueth it this tytle for the meane time, vntill it maye be iudged by a generall counsell, or other-wise decreed, by the assemblaunce of learned men: the aucthour of the lawe, declareth hym selfe, not to knowe whether his law bee true, or false, leading to hel, or to heauen, to saue the conscience of man or

to damne it: but leaueth it in doubt, & maketh it as vncertaine as theſe that ſhall haue the cenſure, and iudgement thereof, preferred vnto their diſcretion and learning. I wiſh therefore, and hartily pray vnto almightie God, to put into the heartes of all ſuperiour powers of the earth, grace, and knowledge, to chooſe foure indifferent iudges, to appeaſe all controuerſies in religion. If the clergie ſhould iudge, the worlde woulde and might ſaie, they are too partiall, and for many reſpects would too much fauour their owne commoditie. If the temporalty ſhould iudge, the clergie would think, ſomething to be done of diſpleaſure or malice, that alwayes in manner hath remained betweene the parties. Further, if a Papiſt, Lutheran, or Zwinglian ſhould iudge, they agree ſo ill one with the other, that the matter coulde not want ſuſpicion. Therefore I woulde haue once theſe foure indifferent iudges to breake the ſtrife: the bible in Hebrue, the bible in Greek, the bible in Latin, & the bible in Engliſh, or in anie other vulgar toong, according to the ſpeech of the Realme, where this communication ſhould be had. Then doubtleſſe theſe iudges that fauours not more the one part, than the other, no more one perſon than the other, would ſoone ſet men at peace, in caſe they loued not diſſenſion: but as long as the authoritie of anie generall counſell or iudgement of man, is accounted equiualent and equall with the worde of God, the truth cannot bee ſincerely knowne. Suche as can interpret nothing well, but looke to finde occaſion to calumniate the good meaning of the thing well ſpoken, will ſay: I haue an ill opinion

pinion of God the eternall in heauen, and likewiſe of the ſuperiour power in the earth, becauſe I damne the diſciples of the falſe Doctors with the Doctors; and take from all power of the earth, the authoritie to preſcribe vnto their ſubiects, any lawe touching religion of the ſoule. As concerning the iudgement of God, againſt thoſe that bee ſeduced by falſe preachers, or makers of falſe laws: Saint Luke and Ezechel iudge as I doe[a]. And as touching the queſtion: what I ſhoulde then ſay of our forefathers, that euer ſith the time of Conſtantine the emperour, and Sylueſter the biſhop of Rome haue alwayes in manner beene ſeduced by the falſe doctrine of man: I can iudge none other than the Scripture teacheth[b]. Both hee that leadeth vnto damnation, and hee that is led fall into the pit. And in the ſame place Chriſt ſaith, [c] that it ſufficeth the diſciple to be as his maiſter is. Saint Paule deſcribeth the nature of ſuche as preach falſe doctrine thus[d]: they leade vnto iniquitie, and their communication eateth as the diſeaſe of a canker; meaning, that falſe doctrine, hurteth not onely him that is ſeduced, but likewiſe ſuch as ſhall be his hearers. And as this diſeaſe called a canker, if it be in anie part of mans body, it infecteth alwayes the next parts vnto it (as Galenus writeth:) likewiſe Leonardus Fuchſius, and Ouidius:

Vtque malum late ſolet immedicabile cancer
Serpere, & illæſas vitiatis addere partes.

Which is the deſcription of the diſeaſe written afore, ſo dooth falſe doctrine. And as euerie member of man may be in danger of this diſeaſe,

a Luke 6. 39 Ezech. 3. 17 &c

b Luke 6. 39

c verſ. 40.

d 2. Tim. 2. 17

De cauſis morborum. De compendio medicinæ.

yet cheeflie the members that want ſinowes and bones.

Euen ſo the preaching of falſe doctrine, may deceiue euerie man, but ſpecially the ſimple and vnlearned, as it is to be ſeene at this daye, the more pittie euerie where. Eaſier it is for a ſoule that can doe nothing but bleſſe a tubbe of water, to keepe an hundred in ſuperſtition, and the adulterous doctrine of man, than for him that is wel learned in the lawe of God to winne tenne vnto Chriſt. Notwithſtanding, I beleeue, that in the middeſt of darkeneſſe, when all the worlde (as farre as man might iudge) had ſworne vnto the biſhop of Rome, that Chriſt had his electe that neuer conſented vnto his falſe lawes, neyther walked after ſtraunge gods, though vnknowen vnto man, as it was in the time of Eliah the prophet, where god ſaide hee had preſerued ſeauen thouſand that neuer bowed their knees, nor kiſſed Baall [a].

[a] 1. King. 19. 18

In euery age, ſo god preſerueth ſome, that no falſe doctrine may corrupt them, though the nature thereof be, as Paule ſaith, to infect as a canker, ſo god manie times will not that thinges doe execute their naturall operation, as wee reade of the buſh which burned, and yet conſumed not [b]. Likewiſe of the three children in the firie fornace [c] and as Chriſt ſaith, that his ſheepe harkened not vnto the voice of the falſe preachers [d]. As manie therefore as died before vs, ſeduced by falſe preachers wythout penaunce, the Scripture condemneth.

[b] Exod. 3. 2.
[c] Dan. 3. 25.
[d] Iohn 10. 5

As manie as beleeued them not, but truſted to

the

the Scripture, or else deceiued, yet called for grace before they died) liue eternally in ioy and solace and are saued, as Iohn saith, in the bloude of the lambe[a]. I iudge therefor in this point, God to be no more seuere than the Scripture teacheth wherein hee teacheth vs what wee shoulde beleeue, and iudge of him. Thus I haue spoken largely and truely, to admonishe my good reader to beware of mans lawes in the cause of religion. As touching the superiour powers of the earth, it is not vnknowne vnto all them that haue read and marked the Scriptures, that it appertaineth nothing vnto their office, to make anie lawe, to gouerne the consciences of their subiects in religion, but to raigne ouer them in this case, as the worde of God commaundeth.

a Apoc. 12, 11

b Deut. 17, 16. &c

Howbeit, in their realmes, prouinces, and iurisdictions they may make what lawes they will, and as manie as they will, commaunde them to be kept as long as it pleaseth them, and change them at their pleasure, as they shall see occasion for the wealth, & commoditie of their realmes, as wee doo see in all notable common-wealthes, amongest the Greekes, and Romaines, wyth other. Vnto the which superiour powers wee owe all obedience both of bodie and goodes, and likewise our dailie praier for them vnto Almightie GOD, to preserue their honours, in grace, and quietnesse[c]: and as manie diuerse common-wealths as there be, so manie diuerse lawes may there bee. Howbeit, all christned kings, and kingdomes with other magistrates, should raigne by one lawe, and gouerne the churches

c Rom. 13. 1
1. Tim. 2. 2
1. Pet. 2. 13.
Mat. 22. 21.
Al realmes are to be gouerned by Gods lawes onelie.

ches of their realmes, onely by the word of God, which is neuer to be changed, as I declared afore in the definition of Gods lawe, that it is a rule neuer to be changed by ſuperior power or inferior: So doth the holie Prophet Dauid (that honoured God, reuerenced the powers of the earth, loued the common ſort of people) teach [a]: Shewe mee good Lorde thy waie, and lead me in a right path, for feare of thoſe that lay wait for me. So commãdeth Iob, to learne the law at the mouth of God [b].

a Pſal. 25.4.

b Iob. 22.22

I follow therefore the commandement of God, perſuading euerie man to learne his faith in his lawe as Moſes did, commending the law vnto the prieſts the ſons of Leui [c]. Not only that they ſhuld know it, but to ſhewe it vnto the whole multitude of the people, men, women, children, and ſtraungers, that they might heare it, learne it, feare the Lord God, and obſerue his commaundements. So Chriſt commaunded his Apoſtles to preach, and their audience to heare the thing hee commaunded [d]: with what diligence, and howe it ſhoulde be preached, learne in the 8. and 9. chapter of Neemi.

c Deut. 31. 11.12 &c.

d Matt. 28. 19,20. Mark 16.15.

Of the vſe of the law.

Chap. 2.

The obedience which the lawe requireth mans corrupt nature cannot performe.

IT is well knowne by the places afore rehearſed, that the lawe of God requireth an inward and perfect obedience, vnto the will of God, the which this nature of men corrupted by originall ſin, cannot performe, as S. Paule proueth manifeſtly

nifeſtlie to the Romans. There remaineth in man as long as he liueth ignorance and blindnes, that he knoweth not God, nor his lawe as he ought to doo, but rebelleth by contumacie againſt GOD. For no man ſuffereth Gods viſitations, or puniſhments with ſuch patience as is required. No man can abide to heare his defaultes rebuked by the law, but hateth his admonitors[a], and would that there were neither God nor law, ſo that he might vnpuniſhed ſatisfie his pleaſure. Likewiſe the will as froward and peruerſe, that it willeth nothing of God nor of his law: ſo that if it diminiſh anie part of ſuch goods or pleaſure as the world requireth, as we maie ſee by dailie defection and departure from the knowledge of Gods word, in thoſe that once were as ardent as fire, but now as the Gadarens did [a] they deſire Chriſt to depart out of their countrie, rather than they would looſe their ſwine. Where is now the will that freelie & franklie ſhould forſake all the goods of the world, and alſo this mortall life, rather than to leaue Ieſus Chriſt, which (as Iohn ſaith) [b] onelie hath the word of eternall life. It is not needfull to proue this peruerſneſſe and wicked reſiſtance againſt God and vertue by the example of other: but euerie man maie find himſelfe too much infected with this diſeaſe, would he looke vpon his owne life, & be as equall a iudge of himſelfe, as he is temerous in iudging of other, then ſhould he flee the ſame ill in himſelfe, that he ſeeth in another, and euerie man damned before God, except ſuch as beleeue in Ieſus Chriſt [c] and ſtudie to liue after his law.

a Mat 8.34. Mark.5.1.2 Luke 8.26.

b Ioh 6.68.

c Rom.5.1.

Seeing the works of the law cannot deſerue re-

miſſion of ſinne, nor ſaue man, and yet God requireth our diligence and obedience vnto the law, it is neceſſarie to know the vſe of the law, and why it is giuen vs.

The firſt vſe of the law.

The firſt vſe is ciuill and externall, forbidding and puniſhing the tranſgreſſion of politike and ciuill ordinance, as Paule writeth. The law is giuen to the vniuſt: [a] wherefore God commandeth the magiſtrats and ſuperior powers of the earth to puniſh the trangreſſors of the law made for the preſeruation of euerie commonwealth, as we read: [b] Thou ſhalt remooue the ill doone in the commonwealth, that other maie feare to doo the ſame. Thou ſhalt haue no pittie vpon the tranſgreſſor, for ſuch pittie as is vſed of man againſt this commandement towards the tranſgreſſors, is rather a maintenance of ill, than worke of mercie.

a 1. Tim 1. 9

b Deut. 19. 15. 21.

The ſecond vſe of the law.

The ſecond vſe of the law is, to informe and inſtruct man aright what ſin is, to accuſe vs, to feare vs, and to damne vs & our iuſtice, becauſe we performe not the law as it is required Rom. 1. & 7. Howbeit the law concludeth all men vnder ſinne, not to damne them, but to ſaue them, if they come to Chriſt. Rom. 11. Gal. 3.

To whom theſe two vſes appertein.

Theſe two vſes of the law appertein aſwel vnto the infidels as to them that beleue. To ſuch as be not regenerated, as to thoſe that be regenerated, for thoſe that ſhe cānot bring to chriſt ſhe dāneth.

The third vſe of the law.

The third vſe of the law is to ſhew vnto the chriſtians what works God requireth of them; for he would not that we ſhould faine works of our owne braines to ſerue him withall, as the biſhops

lawes

lawes that teach another faith, and other works than the old testament or the new, but requireth vs to doo the works commanded by him, as it is written: [a] They worship me in vaine with the precepts of men. Therefore Dauid saith: Thy word (Lord God) is the light vnto my feet. [b] By the knowledge of the law, we iudge al other mens writings, christians, and Ethniks, whether they write well or ill. And without a right knowledge in this law, no doctrine can be knowne whether it be true or false.

a Matth. 15. 9

b Psal. 119. 105.

This law iudgeth who defendeth the better part, Martion or Tertullian, Augustine or Arrius, Christ and his apostles or Caiphas and his college of scribes and pharisies, the poore preachers that with danger of life set foorth the glorie of God, or the pope with his college of cardinals that with wicked lawes studie to deface the glorie and maiestie of Christes church, where and what is the catholike church of the christians, & where the synagogue of antychrist. No falshood can be hid if men seeke the truth with this light. If we examine our deeds, or other mens by this law or canon: we shall soone perceiue whether they please GOD or displease. If we be praised, and haue an honest estimation amongst people, bring both our conscience and praise of the world vnto this rule of Gods word: and then shall euerie man iudge himselfe, whether he be inwardlie the same man that people esteeme him for outwardlie, in case man susteine likewise dispraise and contempt of such as be in the world, if the lawe of GOD beare testimonie with his

his conſcience, that it is rather the malice of the world than his demerits, that oppreſſeth thus his good fame with the burden of ſlander: he ſhall rather reioice, that GOD hath preſerued him from the crimes that he is falſlie accuſed of, than impatientlie ſuffer the malicious world maliciouſlie to iudge God to be euill as it is his accuſtomed maner.

This law iudgeth that Ariſtotle in his morals teacheth better doctrine when he condemneth the externall fact, in caſe the mind and will concur not to the dooing therof, than the biſhops in their decrees, that attribute the remiſſion of ſinne neither to contrition nor faith, neither to Chriſt, but vnto the externall ſprinkling of a drop of water: for thus they ſaie of the water, and of the bread: in the exorciſme or coniuration of the water: *Fias aqua exorcizata ad effugandam omnem poteſtatem inimici, &c.* That is to ſaie: I coniure thee in the name of God, as it is in the beginning of the coniuration, to be a water bleſſed, to expell all the power of the diuell. Of the bread thus: *Benedic domine iſtam creaturam panis, vt omnes guſtantes ex eo, tam corporis, quam animę recipiant ſanitatem.* That is: Bleſſe Lord this bread, that as manie as taſt thereof, maie receiue health both of bodie and ſoule. By this law thou maieſt iudge who defendeth the better opinion, Numa Pomp. that forbad images, or els the biſhops lawes, that ſaie idols can teach the vnlearned people, and be to be vſed. Bring the matter to iudgement, and ſee which opinion Gods law will defend. *Non facies, inquit Deus, ſculptile, aut vllam ſimilitudinem.* Thou ſhalt make no image, &c. Whoſe

law

law is more consonant with Gods lawes? the decrees and precepts of Cato, that saith: *Parentes ama, Magistratum metue*. That is to saie: Loue thy father, and feare the magistrat: or the bishops lawes, that parke yoong children in cloisters, that neuer know their parents need, and likewise exempt the clergie from all obedience of the higher powers.

Gods lawes say with Cato: *Honora parentes,*[a] *omnis anima potestatibus supereminentib. subdita sit.*[b] That is to saie: Honor thy father, & euerie man be subiect vnto the superior powers. The Romans reprehended and deposed likewise the tyrant Nero for his crueltie, and killed the vicious prince Tarquinius Sextus for viciating of the chast matron Lucretia. The bishops lawes saith thus: If the pope care neither for his owne health nor for his brothers, be found vnprofitable and negligent in his works, further, a man apt to doo no good, that hurteth himselfe and other, leadeth with him people innumerable, by legions, vnto the diuell, to be punished with him, in paines most dolorous for euer, being pope no mortall man should presume to reprehend his faults, for he iudgeth all men, and is to be iudged of no man. What law was there euer written more pernitious, or contrarie vnto Gods lawes than this. Cirill against Iulian alleageth the writings of the philosopher Pythagoras, who prooueth to be one onelie God, who made and preserueth, onlie, the things made: so dooth Sophocles, Cicero, Seneca bring these Ethnikes lawes vnto the word of God, with the law of bishops that teach the inuocation and aid of saints departed out of this

a Ro 20.12.
b Rom.13.1

lib. 2. de natur. deor. Tusc. quest. lib 1. De legibus, lib. 1. Epist. lib. 15

this world; and then thou ſhalt ſee that the Ethniks lawes are approoued by Gods word, and the biſhops lawes condemned. For Gods lawes ſaith: I am the Lord thy God, and thou ſhalt haue no more before my face. [a] And if we praie for anie thing, Gods word commandeth to aske in Chriſts name. [b] Seeing the knowledge and vſe of Gods word is ſo neceſſarie, and onelie telleth vs what is good and what is ill, what true and what falſe; euerie man ſhould giue diligence to know it, ſetting all other buſineſſe of the world apart.

a Exo 20.3. Deut. 5.7.
b Ioh 14.13

A preparation vnto the ten commandements.

Chap. 3.

Neceſſarie rules as preparatiues.

MOſes before he repeateth the ten commandements in the booke of Deutronomium, preſcribeth certeine neceſſarie rules & inſtructions, which he vſeth as preparatiues and meanes to diſpoſe and make apt the heartes of the people, to receiue this holy and moſt bleſſed ſermon of almightie God, the ten commaundements with condigne honour and reuerence: and that this lawe and precepts might worke their operation and vertue in man; which is to purge and cleanſe the ſoule and minde from all vnwholſome and contagious diſeaſe, and ſickeneſſe of ſinne, and to preſerue the body in health & al honeſty of life.

As a purgation made for the bodie (which Galen dooth call, *Humorum qui ſua qualitate moleſtant*

stant, euacuationem, that is to say; cleansing of suche humours as be hurtfull) manie times worketh not his operation, by reason of the ill temperaunce of the bodie, or else of the region, that too muche, by reason of the heat thereof draweth the humors of man into the exterior parts of the bodie; so the word of god powred into the eares and vnderstanding of man, worketh not manie times his operation, in cleansing the soule from the humors and corruption of sinne, by reason of the ill temperature & disposition of the persons that vse to reade, and heare the scripture. As the Phisition therefore, giueth the patient, first, some preparatiue to dispose, and make apt the bodie, to receiue the purgation with fruite, and commoditie: so doth Moses prepare, first to make his auditours apt to heare the commaundements, that afterward they might receiue them with fruit, & profit. How to proceed in the science, & practise of phisicke, learne of Galen and Hippoc. or of such as professe that art.

My purpose is, to shew, howe Moses proceedeth in the celestiall science of diuinitie: to cure the soule of man. He prescribeth vnto his audience 7. rules, or precepts, wherewith hee prepareth them, vnto the receiuing of the ten commaundements, and without them, it auaileth nothing, to heare, or read the commaundements, or any other place of the scripture.

Seuen rules or precepts seruing as preparatiue to the lawe of God.

The first rule is: confidence, and a right perswasion of gods word, that all his promises be true: & that he wil doutles giue the good promised vnto the good, and the ill promised vnto the ill: though it seeme neuer so impossible vnto the flesh. This

The first preparatiue.

preparatiue,

preparatiue is moſt neceſſarie for all men that will be the diſciples, and hearers of Gods word. For when men thinke that God is not indeed as ſeuere to puniſh ſinne, as it is written in his commandements that he is; and likewiſe that he will fauor & preſerue them that feare him, they neuer take profit, nor neuer ſhall, in hearing or reading the ſcripture; for they haue no more credence to it than to a vaine and faithleſſe tale. This misbeleefe and incredulitie towards Gods word, is the occaſion and let, that the word heard or read, worketh not his operation, and the man no better at night than in the morning, in age than in youth. Moſes thetefore perſuadeth them vnto a certeine right confidence, ſaieng: I haue preſented before your face the land which the Lord promiſed to giue vnto your fathers, Abraham, Iſaac & Iacob, and to their poſteritie; come and poſſeſſe ye the land. [a] Iacob and his poſteritie were in ſuch bondage in Egypt, that it ſeemed impoſſible that euer they ſhould poſſeſſe the land of Canaan promiſed by God. Read the fourteene firſt chapters of Exodus, and ſee then, as thou canſt not chooſe, but beleeue him to be true in the one promiſe of his helpe towards the good; ſo beleeue him, that he will likewiſe puniſh the ill; and though he ſuffer and diſſemble for a time at our ſinne, to call vs vnto penance, [b] yet at length we ſhall be aſſured, he will keepe promiſe aſwell in puniſhing the ill, as in dooing good to thoſe that repent. If thou read the ſcripture, thou ſhalt find examples of both how he fauored, and kept promiſe with the good and the bad. Noa ſaued and his familie; the whole world drowned

a Deut. 1. 8.

b Rom. 2. 4.

with

with water, Lot saued, and the cities burned, Iosua and Caleb entered the land promised, all the rest died for their sinne in the desert. If thou canst not read to stablish thy faith in the word of God, yet canst thou lacke no maister to teach thee this confidence in God: turne thine eie of which side thou list, vp or downe. Behold the birds of the aire, and the floures of the feeld, [a] & acknowledge not onelie the power of God, that made them, but also his prouidence in feeding and apparrelling them, for they be seals and confirmations of Gods promises that will cloth thee, feed thee, and helpe thee in all necessities. They were not created onlie to be eaten, and smelled vnto, but to teach thee to credit and beleeue Gods promises. [b]

a Mat. 6. 26 Luke. 12. 22

b Mat. 6. 30

The second preparatiue

The second rule or preparatiue is, that thou haue a right opinion of the magistrats and superior powers of the earth, that thou giue them no more, neither no lesse honour and reuerence than the word of God commandeth. This he declareth by the twelue princes that were sent to explorat, and search the priuities and condition of the land of Canaan, two of them persuaded the people to beleeue Gods promise, and not to feare the people that dwelled in the land; but vnto these godlie princes was no faith nor credit giuen of the people. The princes that persuaded the thing contrarie vnto God, were beleeued of the people, and their counsell admitted. By this we learne, that such magistrats as persuade the people by Gods word, should be beleeued and obeied, the other not; in the cause of conscience, there must GOD onelie be heard, [c] or else the people

c Acts. 4. 18 Matt. 10. 28.

ſhall faile of a right faith, for he that knoweth not what his dutie is to God & his lawes, will beleeue rather aie with his forefathers, than the truth with the word of God, and this man is no meet auditor nor diſciple of the word of God.

For lacke of this preparatiue, the world hath erred from the truth this manie yeeres, to the diſhonor of God, and danger of chriſtian ſoules. Men doo not looke what gods word ſaith, but extoll the authoritie of mans lawes, preferring the degree of a generall or prouinciall counſell before the word of God, which hath brought this abhomination & ſubuerſion of all godlie doctrine into the church of Chriſt.

The third Preparatiue

The third preparatiue is obedience both vnto GOD and man. It were as good neuer to read the ſcripture, nor to heare ſermon, if in caſe we mind not to obeie the word of GOD ſpoken or read. Therefore dooth Moſes vpbraid and reprehend the Iſraelits, [a] when they knew the land to be good, by the frute that the twelue princes brought vnto them, that they would not proceed foorth in their iournie to poſſeſſe the land, but murmured againſt GOD, wherefore they periſhed in the deſert. Therefore we muſt bring with vs vnto the reading of the word of GOD obedience, and be readie to doo euerie thing it commandeth, though it ſeeme neuer ſo difficult; as Abraham did in leauing his countrie, [b] & offering his ſonne [c] and as Chriſt commandeth all that will be his diſciples: [d] the thing that GOD commandeth muſt be obeied, what danger ſoeuer happen. Yea if it be the loſſe of our life. [e] As alſo the commandement

a Deu. 1.26

b Gen. 12.1.
c Gen. 22.2.
d Matth. 10. 37. Luke. 14.16
e Luke. 9.13 Matt. 16.25

dement of the superiour powers, from which no man should detract, neither denie his obedience thereto, because hee is a christian, [a] not onelie with eie seruice, but from the heart, [b] susteining not onelie such charges as the necessities of the commonwealth shall require, but also with life to defend the same, not fearing how strong an enemie is against him, nor how manie, but rather to consider how strong GOD is, that hath promised to preserue euerie mans right, and giuen commaundement that no man shall doo the other wrong. [c] *Non facies furtum*. Commit not theft againe: *Honora parentes*. Honour thy father. The which commandement requireth obedience to all superior powers. Onelie obeie the worde of God, whatsoeuer shall happen vnto man, in his godlie vocation, as Moses commanded. [d] If thou see horsmen and charriots more than thou hast, feare not, God is with thee, as we haue example in Abraham, Gedeon, Iosaphat, and others.

a 1. Pet. 2. 13. Rom. 13.
b Eph. 6. 6. Col. 3. 22.
c Deut. 5. 17. 18. 19. &c.
d Deu. 20. 1.

The fourth preparatiue is that they should obserue the common lawes vsed among all people, which is called *Ius gentium*, that they should peaceablie passe by the possessions of the children of Esau, the mount Seir, and likewise by the Moabits, not to molest them, nor their goods, but buie such things as they wanted for monie, till they passed their limits and bounds, the which law bound them not to spoile, rob, and burne, whersoeuer they came, as well their freends as their foes, as it is vsed in our time amongest Christians; that saie: Lawes bee dispensed withall in the time of warre. Contrarie vnto this diueliſh opinion,

The fourth preparatiue

God required them to passe as true men, and not as theeues, as those that were obedient vnto all honestie & godlie lawes, and not as exempt & priuileged persons from all vertues and godlinesse.

The fift preparatiue

The fift preparatiue is, that they should esteeme this doctrine of the commandements as it was woorthie, and declared the estimation therof with manie reasons. The first of the vtilitie and profit that it bringeth this is your wisdome & prudence before the people, [a] this is the doctrine onelie and law that teacheth how to liue well, and to auoid the displeasure both of God and man, and leadeth to eternall felicitie. What other people is there of the worlde, saith Moses, [b] that hath their gods as present, as our Lord God, as manie times as we inuocat and call vpon him. This doctrine was giuen from heauen, and the author thereof is God; a doctrine alwaies to be learned & obserued, not in paper or parchment, but in the heart of man, & dailie taught vnto the world, as the maner of giuing of it declareth. Vnto all the people it was preached, not in an obscure and darke place, [c] but in the mount, cleerelie and openlie, that no man should doubt of it, as though it came out of Trophonius caue, S. Patricks purgatorie, or the priuie chamber of the bishop of Rome: both the law and the law giuer was knowne of all the people. Minos was familiar with Iupiter, as the poets faine, Numa had communication with Ægera the goddesse, but no man was record thereof. He might therfore faine what he lust, as many superstitious hypocrits haue doone.

The estimation of the law.

a Deut 4.6.

b Deut. 4.7.

c Exod. 19. 17.

There appeared vnto Gregorie a child in the bread

bread of the aultar, the which vision if it were true was diuelish, and wrought by the diuell, to deceiue the people of God. Bridgit saw likewise in hir contemplations woonders. The bishops in their decretals see likewise meruels and mysteries that no man else can see, except he be sworne to renounce Gods lawes: for they teach one faith, and the gospell another, one kind of good works, and Christ another.

This law, is of another sort and perfection, openlie manifested by God, not vnto one prince or learned man, not vnto twelue or seuentie heads & principals among the people, but vnto all the whole congregation, and not suddenlie but with great deliberation, and preparation of the people, for the space of three daies. [a] This law therefore Moses would the people to esteeme as a thing of all things most to be esteemed. As they doo nothing at all, that saie the scripture conteineth not all necessarie doctrine for the health of man, but needeth mans decrees.

a Exod. 16. 15.

The sixt preparatiue is a true and right vnderstanding of the law; not to constraine the letter against the mind of the text, but behold alwaies the consent of the scripture, and to doo no wrong vnto the author thereof.

The sixt preparatiue

Some men call this a dispensation of the law, when the extremitie thereof cannot with iustice and equitie be executed against the transgressor, as where Moses [b] appointeth certeine cities to be as refuges and sanctuaries for them, that by chance or against their will should happen to kill anie man. The law is, that whosoeuer sheddeth the

b Deut. 4. 41

bloud of man, ſhall ſatisfie the law with his bloud
[2] Gen. 9. vi. Mat. 2 vi. 52 againe.[2]

This lawe extendeth not as far as the wordes ſound, but as far as the mind of the letter permitteth: that is to ſaie; vnto ſuch as of hatred, raſhe, and wilfull madneſſe, or to ſatisfie an euill and vndigeſted paſſion, that hateth his neighbor, killeth neighbour, contemneth GOD in the ſuperiour powers, who ſhoulde reuerence and puniſh the euill dooer, and not he himſelfe. Theſe and ſuch like ſhould ſuffer death againe, and not ſuche as kill againſt their will. Thus dooth the ſcripture of GOD interpret it ſelfe, and ſheweth how euerie law ſhould be vnderſtood: the which is a very neceſſarie rule and precept to bee alwaies obſerued euerie where, leaſt the vigor and force of the letter ſhould doo iniurie vnto the circumſtance of the text. Therfore I would euerie man in the reading of the ſcripture, ſhould marke two things in euerie doubtfull text.

Two things to be marked in euerie doubtfull text. 1. The conſent of other places. 2. The allegorie of the letter.

Firſt the conſent of other places, then the allegorie of the letter. As for example, this propoſition; this is my bodie[3]: firſt looke the other places of the Scripture, what Chriſtes bodie is, and what qualities it hath, how it was conceiued and borne, and whither it is aſcended, then thou ſhalt by the conſent of other places, be cõſtrained to vnderſtand theſe words according to the analogie or proportion of faith, & not after the letter. Then conſider by the Scripture why Chriſt by an allegorie called the bread his bodie, and the wine his bloud. Then it ſhall bee eaſie to vnderſtand, that they bee rather confirmations of our faith,

than

than the bodie it selfe. Sacraments and memorialles of the thinges past, and not the thing they represent and signifie[a].

a Rom.4,11.

The seuenth preparatiue, is, to adde nothing vnto this lawe, neither to take anie thing from it. Who can be a conuenient disciple of God, and his doctrine, that beleeueth not all thinges and euerie thing necessarie for the saluation of man, to be contained openlie and plainlie, in the scripture canonicall: or howe can hee bee a Christian man that beleeueth one commaundement of god and not an other? Hee that saide, Thou shalte haue but one God, saieth likewise, Thou shalte neither adde nor take anie thing from the Scripture[a], but shalt obserue it, as it is giuen. So said Christ[b]: so saith Saint Iohn[c]: likewise in the reuelations of Iesus Christ our redeemer[d]. What is more necessarie for him that will reade the scripture, or heare it preached than this preparatiue. First to be persuaded that all veritie and necessary doctrine for our saluation is contained therein, and that the holie Church of the Patriarkes, Prophets, and Apostles beleeued, preached, and died for the same, and in the same doctrine. If thy heart be not thus prepared, but iudgest, that gods lawe containeth one parte of suche doctrine as is necessarie for mannes saluation; and the bishoppes lawes another part, thou comtemnest and dishonorest the whole law, and the giuer therof, and offendest the commaundement giuen in Deutronomium and the Prouerbs, read diligently those places. Further, remember that this opinion is so vngodly, that the whole scripture endeth with

The seuenth preparatiue

a Deut.4,2
b Mat.28 20
c Ioh.21,24
d Reu.22,18

Deut.4,2, & 12.32
Pro. 30,5,6

this ſentence: If anie man adde vnto the word of God, God will put vpon him all the maledictions conteined in the booke. And if anie man deminiſh anie thing of this prophecie, God will take from him ſuch part as he hath in the booke of life.[a]

a Reuel, 22, 18, 19,

The firſt table.

Chap. 4.

I Am the Lord thy God, that brought thee out of Egypt, from the houſe of ſeruitude: Thou ſhalt haue no ſtrange gods before me.

The principall parts of the firſt cõmandement

This precept or commandement hath two members. The firſt requireth that we accept, account, and take the God that made and preſerueth all things, the God Sadaie, omnipotent, and ſufficient, not onelie to be God, but alſo to be our God, that helpeth vs, ſuccoreth vs, ſaueth vs, and onelie defendeth vs. The ſecond part forbiddeth all falſe gods.

This firſt part is the ground, originall and foundation of all vertue, godlie lawes, or chriſtian works. And where as this precept and commandement is not firſt laied and taken as the onelie well whereof ſpringeth all other vertues whatſoeuer be doone, ſeeme it neuer ſo glorious and holie vnto the world; it is nothing but verie ſuperſtition and hypocriſie, as Paule ſaith.[b] What putteth difference betweene the death of Socrates and Eſaias, Diogenes and Hieremie, Sophocles and Zacharie, Euripides and Stephen, Homer and ſaint Iohn Baptiſt: ſauing onelie

b Rom, 14, Hebrue, 11,

onely the knowledge and confidence in this commaundement, I am the Lord thy God. What difference were there betweene the church of the phariſees, ſcribes, and hypocrites, and the church of God, were not the knowledge of this commandement that containeth two moſt neceſſarie thinges. The true knowledge of God, and the true honor of God. The which foundation and ground of our religion, both the Teſtaments euerie where doe teach; alſo the image of GOD in our ſoule, though we be borne in ſeruitude of ſin, and blinde vnto all godlines: ſuch a ſparkle and dimme light notwithſtanding remaineth in the ſoule, that our owne conſcience crieth out againſt vs, when wee vtterly contemne the reuerence and d uine maieſtie of God, as it appeareth by the horrible and fearefull deaths of ſuch as thought it more eaſie to deſtroy their owne liuing bodies, than to endure the conflict and dolors of their owne conſcience with the iudgement and contempt of Gods lawes, as it is to be ſeene, leauing profane examples apart, in Saul[a] and Iudas[b], with all other ſuch in our time, that are the cauſes of their own death. The ſubtiltie of the diuell muſt be taken heede of therefore, and knowen betime, leaſt he ſhewe vs God in an other forme than hee ſheweth himſelfe in his worde and this commaundement. Where he ſaith that he is our God: it is as much as to ſay, as well readie to puniſh vs, if we contemne him: as to helpe vs if we loue him. The diuell goeth about an other thing, and would all men, as long as they haue a purpoſe and bent will to ſin, thinke, that GOD is a mercifull GOD, a gentle, ſweete,

This firſt commandement containeth two notable things.

a 1. King. 31 4

b Matt. 27, 5

The ſubtiltie of the diuell.

and louing God that winketh and will not see the abhomination and accustomed dooing of ill. But when the conscience feeleth the displeasure of GOD, and seeketh redresse, he amplifieth and exaggerateth the greatnesse of sinne, sheweth it as foule, and as horrible as it is indeede, and more extenuateth the mercie of God, maketh him then a cruell, and an vnmercifull tirant, and as impossible to obtaine mercie of him, as to sucke water out of the drie pumpe or burning cole. Wherefore seeing his maiestie is inuisible, and can not bee knowne of mortall man as he is: and likewise because man giueth little credite, or none at all vnto his blessed worde he presenteth al his works, heauen and earth vnto man, to be testimonies, & witnes of his great power, that man seeing those creatures, and woonderfull preseruation of the same, might thinke vppon GOD the maker of al thinges, and thanke him with all his heart, for that hee woulde saye these wordes vnto him a vile creature and wormes meat, I am the Lorde thy God. By his workes he shewed himselfe thus vnto Adam [a], and vnto the naturall philosopher [b], also vnto euerie reasonable man [c]; howbeit, so far hath the diuell blinded manie, woulde to GOD onelie the infidelles, and not suche as be accounted christians, that they take as muche knowledge of God by the contemplation of his works, as Midas the King, by the contemplation of his golde. Wherefore seeing wee beleeue with suche difficultie this worde of GOD, I am the Lord thy GOD, and the diuell hath blindfolded, and dared our sight, and so bewitched our senses, that

a Gen. 2. 15
b Rom. 1, 20
c Deut. 30. 19

wee neither heare nor see anie thing vnto the glorie of GOD, and saluation of our soules; he addeth yet other testimonies to assertaine vs, that hee is our GOD, and leaueth nothing vndoone that might drawe vs vnto a firme and constant beleefe in him, setting before our eies the glorious and woonderfull deliueraunce and defence of the people, when hee brought them out of Ægypt. Suche testimonies added hee vnto his worde to establish our faith alwayes, as to Adam and Abell, when the fire from heauen burned their sacrifice, so vnto vs, vnto whome he hath giuen the same worde, hee hath giuen for the confirmation thereof his deare son Iesus Christ, borne, dead, and resuscitated from death to shewe to vs himselfe, and to teache vs, that hee is our God, to saue vs from the seruitude of hell, and sinne, and to helpe vs as manie times as wee call vnto him in Christes name. For onelie in him we come to that knowledge of GOD, that hee will be our GOD. Though the Iewe, and the Turke knowe there is but one God, and after their religion woulde honour him, yet doubt they whether hee taketh care of them, will heare their petitions, will bee honoured of them, and howe hee will bee honoured. For they haue not the worde of GOD as CHRIST gaue it, but as they falselie interprete it, vnto the contumelie and dishonour of Christ. But wee knowe him to bee our god as this commaundement saieth, in CHRIST IESV[a], when weehaue a true knowledge of him by his worde wee must giue him the same honour, that his commaundement requireth

a Iohn 1.18 Matt. 11,28. Iohn 16,29

requireth, to say, obedience and feare, faith, and loue. Repeate the words againe of the commandment, and marke them; I am the Lorde thy God. If he be Lord, then hath he power ouer bodie and soule, obey him therefore least hee destroy them both. Thy God, if he be God, all thinges be in his power, and he hath sufficient both for thee, and all other, and will giue it thee, bicause he is thy God. He needeth for himselfe neither heauen, neither earth, nor anie thing that is therein, and to putte thee out of doubt thereof, he brought not onelie the people out of Ægypt to warrant his promise, but also sent his onelie sonne, to die for thy sake, that he might be thine, and thou his[a]. The effect now of this part of the commaundement, is, to declare, and bring man to a knowledge of God, as ye see. And he being once knowne by his word, requireth also mans dutie to honor him, in true & perfite religion, the which consisteth in feare, faith, and loue, the which three points Moses diligentlie, and at large declareth, in the 6, 7, 8, 9, 10, 11, chapiters of Deuteronomie, and dooth nothing else in all them, but expounde this first commandement. I will shewe thee partly howe, and then reade the places, and learne more by thy selfe. In the beginning of the sixt chapiter hee sheweth wherefore thou shouldest feare him, and keepe his commaundementes, sayeng; It shall be to thy profit. This is the maner of al mē that would haue anie thing doone; first to shewe what profit followeth the doing of it, that the commoditie might excitate the minde and studie of him that shoulde do it. Moses saith; it shall be well with thee, GOD

[a] Rom. 6, 3 Esay 33, 4, & 5

The effect of this commaundement.

will

will multiply thy seed, and giue thee a land flowing with milke and honie. Nowe if thou feare the Lord God, this shall be thy rewarde, and the same selfe promise thou shalt finde manie times annexed with the feare of God, before thou come to the ende of the 11 chapter, al health, and ioy foloweth the feare of God. Marke those words wel, and print them in thy heart, feare for no ill, nor sickenesse, contagious aire or disease: so thou haue this medicine of Gods feare in thy soule, which preserueth health and expulseth all diseases. Galen hath written bookes, *De tuenda sanitate*, that is to say, to preserue health, so hath Hippocrates, Cornelius Celsus, and other. They prescribe these sixe thinges to be obserued of as manie as woulde liue in good health. 1. The temperature and condicion of the aire, 2. moderate vse of meate and drinke, 3. motion and exercise of the bodie, and rest of the same, 4. sleepe and watch, as the complection by nature shall in time conuenient require, 5. fulnesse and emptinesse of the bodie, 6. perturbations and passions of the minde. For manie haue died thorough suche passions of the minde with sudden sorrowe, as P. Rutilius, and M. Lepidus: some with sudden ioy, as the noble woman Polycrata, as Aristotle writeth: so died Diagoras, and other, as ye may reade in other places: some died for shame, as Diodorus, Homer, Valer. The Physitians promise health, if these sixe rules be obserued. But God saith, all these be in vaine, without the feare of him, Deut. 27, 28, 30 there see the word of God. And looke the second booke of the Kings, cap. 24. how it was proued true, whereas the

Galen. lib. 2. aphor. com. 17 & lib. 2. de compos. medic.
Plin. libr. 7. cap. 36
Gell. lib. 3. cap. 15
Plin. lib. 2 cap. 53
Val. Max. lib. 9. cap. 12
Plin. lib. 2. cap. 53
Plin. lib. 9 cap. 12

the peſtilence infected the whole land of Canaan, from the citie of Dan, vnto the Citie of Berſabee, in three daies, ſo that there died 70'. thouſand men in that ſhort ſpace. In the end of the 6. chapiter of Deut. Moſes exhorteth the people to feare God, to auoid the puniſhment, that followeth the contempt of gods commandement, and this is the moſt apt, and beſt way, to perſuade people, that careth for no vertue, nor will not be mooued with anie promiſe, or reward, that followeth wel-doing. I am a ielous God, and the Lord thy God is in the middle of thee. Whiche wordes declareth, that when people wil not obey his commaundements, and receiue his loue, and fauor: he waxeth angry, and vſeth the extreme remedie, the ſcourge of aduerſitie, that whoſoeuer will not willingly by faire meanes be brought, by force ſhalbe conſtrained to breake, for nothing can reſiſt, when he will puniſh.

Thre points of religion.

The firſt point therefore, of religion, is the feare of God. The ſecond is faith, and confidence in hys word. Therefore ſaith Moſes: Heare O Iſraell, the Lord, our God, is one God: in this one God, thou ſhalt put all thy truſt, and beleeue. To perſwade this faith into their harts, Moſes did put not onely the deliueraunce out of Egypt before their faces: but alſo the ſeuen moſte mightye princes of the world: and in the ſame chap. he repeateth and inculcateth into their eares this religion and faith: ſaying, know thou that the Lord thy God, he is the onely and true God, and ſo forth. Then read vnto the end of the 11. chapter, how buſie and diligent Moſes is, heaping argument vppon argument, to perſuade the people to beleeue God and his word,

a Deut. 6, 45.

Hittites, Girgashites Amorites, Canaanites, Perizzites, Heuites, Iebuſites.

b Deut. 7. 1

c ver. 6.

and

and to stablish this commaundement, and roote it in their and our harts. All the workes of God, Heauen and earth, all the miracles wrought in the old testament, and in the new, were done to proue vnto mortall man this precept to bee true. I am the Lord, thy God, and by none other thing but interpretations of this commaundement to establish the veritie of this word.

The third is loue, wherefore hee sayth, loue the Lord thy GOD, with all thy heart, all thy soule, and with all thy power, [a] Moses in the end of the chapiter, sheweth wherefore this our God should bee loued. Hee will giue you sayth hee, the land that ye neuer deserued freely for his promise sake. And in the seuenth chapiter, [b] he promiseth to destroy a people more strong then they be. In the eight chapiter [c] hee sayth that hee fed them in the wildernesse, with meat from heauen, which they, neither their fathers neuer knewe. By these and many other reasons, hee prouoked the people to this part of religion, the loue of God. In case anie benefactour, or hee that doeth good to another, is to bee beloued: speciallie this our GOD is to bee loued sayth Moses. Wee maye likewise consider his benefites towardes vs and so expulse this detestable and horrible vnkindenesse towardes hym, as is the leauing vnto vs of the Scrypture, whereby wee knowe his blessed will, through the grace of the holy ghost that ledeth vs to knowledge, defendeth vs from il, and preserueth vs in virtue. The greatest argument of al, the birth, ad death of his onlie sonne, giuen for our redempcyon. Then doth Moses teache how wee should

a Deut. 6. 5

b ver. 1.

c ver. 3.

loue

Deut vi.v. loue him [a] with all our heart, all our soule, and all our force. Of these partes consisteth man, for the heart is the originall of all affections and desires, when the lawe requireth the loue of God with all the heart, it requireth all mans affections to bee sincere and pure, and wholie directed vnto the loue and obedience of god; for hee is a iealous god, he is not content with the fourth part, or the halfe, but requireth the whole heart, minde, will, affections, and life of man: he is not content that we loue him with one part, and the worlde with the other.

These wordes forbid not, but that we may loue our honest friendes, parentes, and other, as it is written [a], so that their loue be in god, and for god, not equall or aboue the loue of god. If election happen, that in the louing of the one, there must followe the hatred of the other, thou art bounde to hate thy father, thy friends, and also thine owne life for the loue of god [b]: last of all thou must loue him with all thy force, by the which worde are vnderstoode al the powers both of body and soule, the senses interior and exterior whatsoeuer they be, as the holie ghost hath giuen them; so that neither the inward man, neither the outward man be defiled by sinne, as Saint Paul saith [c]. These words must be thought vpon, that man applie the gift of the holie ghost aright to the glorie of god, and profite of his church whereof wee bee all members; one hath the gifte of prophecie, to iudge of thinges to come, an other of knowledge to open the mysteries hidden in the Scripture, an other the gift to comfort and giue consolation to

a Exod. 20 12 Deut. 5.16

b Mat. 10 39

c 1. Th. 5.23

the

scripture: another the gift to comfort and giue consolation to the afflicted: the other the gifte trulie to dispence and distribute the goods of this world without fraud: the other the gift to persuade by the word of God, people to amendement of life with the tongue: another with the pen: one, the gift to serue GOD in the ministery of the church: the other to serue God in the ministerie of the cõmon-wealth: the one apt and strong, wise and prudent in affaires of warre: the other to keepe good rule and gouerne in peace: the one apt to one thing: the other to another. Euerie man therefore remember this commaundement. Loue God with all thy force: and applie the gift that the holie ghost hath giuen thee to the glorie and seruice of GOD. It is an horrible sinne before God, the abuse of his giftes, whether they be of the bodie or of the soule.[a] Moses now as thou seest, hath taught vs to knowe God, and shewed vs howe to honour hym in fayth, feare, and loue: and shewed many reasons why wee should giue him this honour and obedience: so that the first part of the first commaundement, I am the Lord, thy God: may bee vnderstood of euerie man that is willing to knowe God and his owne saluation. Before hee expoundeth the second part of the commandement. Thou shalt haue no strange gods before me: hee admonisheth the people of a verie necessarie doctrine. That is to say, how they should behaue themselues in prosperitie and wealth: and vse the commodities of this worlde. Wee knowe by experience and dayly prooue that nothing more withdraweth man from the honour, loue, and feare of

a Mat. 25. 42.

A necessarie doctrine how to behaue our selues in prosperitie.

God, than thoſe two, felicitie and aduerſitie, as Chriſt our ſauiour teacheth, by the ſimilitude of him that ſowed, and part fell by the waie ſide, part vpon the ſtones, part among the thornes [a]. By the ſeede in the ſtonie ground, Chriſt vnderſtandeth ſuch as leaue his word, for the calamities, & affliction of this world. By the ſeede among the thornes, ſuch as heare the worde of God; howbeit, it bringeth foorth no fruit by reaſon of the cares of this worlde, and deceit of riches. Moſes therefore ſheweth like a good prince and faithful preacher what is to be doone in both theſe ſtates, and conditions of life, in proſperitie and aduerſitie. ſo that if this counſell be followed, there is neither proſperitie, nor aduerſitie can withdrawe man from the will and pleaſure of God. The firſt doctrine, to keepe man from the diſpleaſure of God in proſperitie is written in Deuteronomie, [b] when the Lorde thy God ſhall bring thee into the land which he promiſed to thy fathers, Abraham, Iſaac, and Iacob, and ſhall giue thee the great cities and goodlie, which thou neuer buildedſt, houſes furniſhed with all neceſſaries, which thou repleniſhedſt not, and water pittes that thou diggedſt not, vines and oliues that thou plantedſt not; and thou eate and be ſatisfied, beware thou forget not the Lorde that brought thee out of Ægypt, from the houſe of ſeruaunts.

a Mat. 13. 1 Mark. 4. 1 Luke 8. 5

Moſes rule to be obſerued in time of proſperitie.

b Deut 6. 10

Heere ſeeſt thou what daunger and perill is annexed with aboundaunce and proſperous fortune in this worlde, and howe common an ill it is, in a maner taking effect in all men that poſſeſſe the goodes of the worlde: as Eſay ſaith [c]; let

c Eſay 22. 13

vs eate and drinke, to morrowe wee shall die. As Moses saieth [b]; Hee that shoulde haue beene vpright, when he waxed fat, spurned with his heele: thou art grosse that art fatte, thou art laden with fatnesse; therefore hee forsooke God that made him, and regarded not the strong God of his saluation. And in Luke the riche man saide [b]; My soule, thou hast great riches, and shalte vse them manie yeares, take thine ease, eate, drinke, and be merrie.

a Deut. 32. 15

b Luk 12, 19

By these examples thou seest that Moses prescribed not without cause this rule, howe to vse our selues in prosperitie. The which rule containeth two precepts, the one to vse moderately the gifts of GOD, and not to abuse them, the other to acknowledge them to come from GOD, and to putte no trust in them. The riches of the worlde abused engender pride, and forgetfulnes of God. Therefore Moses admonisheth chieflie man in his wealth, to beware hee forget not God. And sheweth the cause whie wee shoulde not glorie, nor trust in them, although they be most iustlie, and right easlie gotten. God giueth them, saieth hee, and they bee not gotten with our labors and paine.

Two precepts in the rule of Moses.

I knowe what men are woont to say, when they heare anie of these newe gospellers, that a riche man acknowledgeth not God for God, and yet confesse him vnto other, which euerie man that is not out of his witte maye confesse. And Dauid saieth not; The foole saith with hys tongue, there is no God, but in his heart verelie to acknowledge onelie God to be God, onely to trust

c Psal. 14. 1.

vnto him, and not vnto the creatures of the world, it is a rare thing in prosperitie; fewe thinke by howe small a threade all the certaintie of riches hangeth, and that sodainelie they may perishe, then shoulde man most suspect the fortune of this worlde when shee smileth most, because shee is brickle and vnconstant as the Poet Horace teacheth, when prosperitie promiseth securitie and rest in the goodes of this worlde. It is a hard thing and rare, verilie to thinke, onelie GOD to bee the giuer thereof, and that hee can sodainelie take the things awaie that haue beene gathered with great paines and trauell. Therefore he maketh manie times of a rich man, a poore man, of one rhat ruled all, one contemned of all, of Crœsus, Irus, and so punisheth, because men follow not this precept and commaundement of Moses, abuse not the giftes of God, and forget him not in the time of prosperitie. The other impediment that leadeth vs from this religion of God, feare, faith, and loue, is aduersitie: whereof he speaketh thus [a], God ledde thee fortie daies in the desert, to punish thee, and to tempt thee, to know what was in thy heart, whether thou wouldest keepe his commaundement or not, therefore hee punished thee, and suffered thee to hunger, fed thee from heauen, which meat thou knewest not, neyther thy fathers knewe it, to declare vnto thee that man liueth not by bread onelye, but by all things that proceed from the mouth of GOD liueth man. When man is oppressed with aduersities and trouble in this life, then cõmeth thoghts as thicke as haile, whether God loue him that is punished

Aduersitie another impediment that leadeth from God

a Deut. 8, 2.

what thoughtes followe aduersitie.

punished, then he disputeth why, and what should be the cause of these troubles and aduersitie, then he reuolueth, tosseth, and tourneth both the nature of God and man in his cogitations, knoweth God to delight in dooing well vnto man, and that man of all creatures is the most excellent. He findeth god seuere, and of all creatures, man moste miserable, and subiect vnto aduersities, and the more man applieth himselfe to the commaundements of god, the more miseries of this worlde are heaped vppon his head. It is not therefore without cause that Moses prescribeth a remedie, least man shoulde depart, being in the thrall and brake of aduersitie from this religion, feare god, beleeue in god, and loue god. Moses would keepe man in his obedience and office towards the lawe in declaring the causes whie god punisheth. Sheweth, that it is for no hatred that hee punisheth but for loue, & that he findeth alwaies in man iust matter worthie punishment, as Paule saieth[a], that death by reson of sin entred into the world, so that the integritie and perfitnes of mans nature by sin, is lost, and made like vnto the nature of the brute beasts, fruites, and hearbes of the field[b]: therfore god for sin being angrie, punisheth the miserable nature of man being spoiled of his originall and first perfection with manie calamities, as Dauid saith[c] thou being angrie for sinne, we are subiect vnto death; reade the whole psalme if thou canst, it is Moses praier wherein is declared howe briefe and miserable the life of man, is for sin: vnto this naturall corruption is annexed our wilfull malice and contempt of god, as wee see in Caine and Esau,

Moses sheweth why God doth punish: that so he might giue vs a remedie against this tentation.

a Rom. 5.12

b Iob. 14. 40.6. Psal 107.39

c Psal. 90.7.

Natural corruption, & wilfull malice ioyned in man.

ſau, likewiſe in this people of Iſraell, which were diligentlie inſtructed, and godlilie brought vp by Adam, Iſaac, and Moſes, yea in our ſelues that dailie reade and heare the word of God, yet nothing the better. Therefore Moſes ſaieth, that God led them in the wildernes to puniſh their ſin. Which is the principall cauſe of all calamities, then puniſheth he to prooue ſuch as be his, whether they will perſeuere in his commandement or not. Thus tempted hee Abraham and Iacob for the ſpace of all his life, and laieth more aduerſities manie times vpon ſuch as be of his true Church than vpon others.

As theſe examples declare, Manaſſes the tirant cut Eſay the Prophet aſunder with a ſawe, Apries killed Hieremie, the biſhops Zacharie, Herode, Iohn Baptiſt, with other. When ſuch aduerſities happen, let no man depart from the true word of god, but ſay with Micheas the prophet[a]; I will ſuſtaine the puniſhment of god, for I haue offended him, and with Eſay[b]; Beholde wee haue offended, and long continued in ſinne wherefore thou art angrie: God when he puniſheth, worketh two good deedes at one time.

[a] Miche 7.9

[b] Eſay 64.5

Two good thing in God puniſhment.

Hee correcteth ſinne, and calleth the ſinner vnto penaunce, as wee haue examples in Dauid, Oſias, and Manaſſe. And Sainct Paule ſaith[c]; Wee are puniſhed of the LORDE, leaſt wee ſhoulde be damned with the worlde. If thou be a good man, and yet puniſhed, reioice, for thy puniſhement is a teſtimonie of the doctrine and religion that thou profeſſeſt, and haſt manie fellowes. The Patriarkes, Prophets,

[c] 1. Cor. 11, 32

Chriſt,

Christ, and the Apostles, which would rather suffer death, than deny the profession of the gospell[a]. a Mat. 16. 25 2. Tim 3 12

There be manie other causes why God punisheth, and why the punishments should be patientlie taken, it were a booke matter to rehearse them. I wil onelie speake of one cause more that Moses writeth in the same place, and passe ouer the rest[b] God made them hungrie, and fed them with meate from heauen, that they should know, man liued not onelie by bread, but of all thinges, that proceede from the mouth of god. Some men vnderstand that Moses meaneth that the bodie liueth with bread corporall, and the soule with the worde of god, seeing that man consisteth of those two partes, the bodie and the soule. It is true, and a good interpretation; howbeit, if these wordes bee referred onelie to the bodie in this place of Moses, it shall be consonant with the circumstance of the texte, and declare his purpose the better. Though man put meate into his bodie, which he iudgeth of his owne nature to nourish, yet except the fauour and grace of God digest, and dispose it into euery member of the bodie, it nourisheth not, as we see many men that eate much, and many times in the day, which yet are nothing the stronger. The physicians call this disease *Apepsian cruditatem* when there is no digestion at all, sometime, *dispepsiam deprauatam concoctionem*, when the meat is turned into a contrarie qualitie, somtime *auradipepsiam tardum concoctionem*. When the stomak digesteth with difficultie & long protract of time. This I speake onelie to this purpose, that neither meat, neither medicine, neither physician auaileth

Another cause whie God punisheth man.

b Deut. 8. 3

except god saie Amen. If thou wilt take profite of the thing thou eatest; followe the phisick of Paul speaking of the meat [a]; It is sanctified by the word of god and praier. It is not onlie lawfull for thee to eate it, but also god will giue norishment: that the meat and drinke feedeth not the bodie without the fauor and blessing of god it is declared where it is saide; [b] Ye shall eate and yet not be satisfied, Thus dooth Christs answere vnto the diuel proue [c] when he hungred in the bodie, & not in the soule: therfore his answere must be referred onlie to the bodie. Gods punishement therefore taught the Israelites this doctrine, that god giueth not onely meate, but also vertue, therevnto to nourish him that eateth. Seeing nowe that the Israelites by aduersitie were brought vnto the knowledge of their sinne, and instructed with this further doctrine, that GOD giueth as well vertue vnto the meate to nourishe him that eateth, as the meate it selfe, there is no occasion that they shoulde therefore leaue god, but rather accept the punishment with thankes, as a good schoolemaister sente to teach them their health and the will of god, as Dauid saith [d]; It auaileth mee greatlie that I am punished, to learne thy commaundements.

a 1 Tim. 4.5.

b Leu 26,26 Ose.4.10 Miche. 6.14

c Mat.4.4.

d Psal. 119 71.

The first parte of the firste commaundement containeth as thou seest by the interpretation of Moses the fountaine and originall of all true religion, and is as the foundation and roote from whence springeth all the other commandements, & is comprehended in these foure wordes, 1 knowledge of god, 2. feare of god, 3. faith in god, 4. and loue of god.

Further,

Further, in the interpretation of the ſame, he hath taught his people and vs, how to vſe our ſelues in proſperitie and aduerſitie. For ech of them draweth man from the foure vertues afore rehearſed, except the mind of man be fullie perſuaded by the word of God, how a meane and godlie moderation maie be kept when man hath abundance; and how, to whom, and when to vſe liberalitie and diſpenſation of his goods. Likewiſe how man ſhould with patience ſuſteine the hand of God in aduerſitie for the time of this preſent life, which Iob deſcribeth [a] to be nothing but a vanitie, by theſe wordes: Man borne of a woman liueth but a fewe daies, & is repleniſhed with all affliction, ſpringeth and withereth all awaie as a flower flieth as a ſhadow, & cannot long indure. If thou read the booke that wiſe Salomon wrot of the contempt or vanity of the world, called Eccleſiaſtes, thou ſhalt not onlie learne what the world and man is, but alſo take aduerſities in the better part if thou followe his coũſell: the booke conteineth but twelue chapters, read and marke euerie moneth one, then at the yeeres end thou ſhalt read it ouer. a Iob. 14. 10

If thou put the riches thereof into thy head, thinke thou haſt gained well that yeere, though by the puniſhment of God thou haſt loſt otherwaies all thy goods in the world vnto thy ſhirt.

Now followeth the ſecond part of the firſt commandement.

Thou ſhalt haue no ſtrange Gods before my face.

This part of the commaundement remooueth all falſe religion and ſuperſtition, wherewithall the glorie and maieſtie of GOD might happen to be

deminiſhed or darkned in the ſoule of man, which chanceth as manie times as man attributeth vnto anie creature, the thing that is due onelie vnto GOD. Or when we would honour GOD, or doo anie thing acceptable vnto him, as we faine of our owne braines, and not as his word teacheth. This honour we owe onelie vnto God, faith, loue, feare, and praier. Now to attribute anie of theſe to anie creature is idolatrie, and to haue falſe gods before his face, onelie God ſhould be our hope, faith, loue and feare, and him onely ſhould we praie vnto. [a] To praie or truſt in anie dead ſaint departed out of this world is idolatrie againſt this commandement; and they that doo it haue neither commaundement nor example in the ſcripture to approoue their dooing. Such as feare the menaces and threatnings of the diuell, of the diueliſh people that mind the ſubuerſion of Gods holie word, and perſecution of ſuch as followe it, and beleeue not that GOD hath power to keepe them vnder, and will ſo doo for his wordes ſake, haue falſe gods before their faces: for onelie he is to be feared. Matthew 4. 10. Eſaie 51. Such as be giuen to aſtronomie, or other that ſuperſtitiouſlie obſerue the courſe and reuolution of the heauens, and thinke they can doo good or harme, giue good fortune or ill, as they thinke and iudge, that eleuate the figure of heauen, to iudge what ſhall follow them, when they perceiue by their natiuities vnder what ſigne they were borne; offend againſt this commandment, the which abhomination hath not onelie beene vſed before our time of ſuperſtitious perſons, but alſo now a daies of them

Idolatrie.

a Eſa.8.13. Pſal 29.9. & 25.1.2.

Matt. 4.10. & 10.31. Eſa.51.7

them that haue a right knowledge of God. Such as giue ouer much faith vnto medecins, or the nature of ſtones and herbs [a] commit idolatrie. Such as giue faith vnto the coniuration or ſorcerie of ſuperſtitious perſons, as to preeſts that bleſſe water, waxe, bone, bread, aſhes, candles, or other to witches or ſouth-ſaiers, where they abuſe the name of God, to ſindge out the fire of him that hath burned his hand, to ſtench bloud, to heale man or beaſt, or to ſuch as by deſtinie will ſhewe what ſhall happen vnto man, and what plentie ſhall follow of graine or frute in the earth, health or ſickneſſe in the aire, commit idolatrie. [b] I ſpeake not againſt the knowledge that man ſeeketh for, whether it be in heauens or in the earth, ſo that they extend their ſtudie to this end, to glorifie God in his works, and not to make his works God. Well we be aſſured by the ſcripture [c] and alſo by thoſe that knew not the ſcripture, that no conſtellation of heauen, miſtéperance of the aire, water or earth can hurt him that feareth God, as the teſtimonies of the ſcripture declare, onlie the diſobedience of man towards God, maketh man ſubiect to theſe diſeaſes & ſickneſſes that man is troubled withall. Read the pſalm that beginneth: Who ſo dwelleth in the ſecret of the higheſt, ſhall abide in the ſhadow of the almightie. In which pſalme is ſhewed how ſure & free from all ill and diſeaſes he is that putteth his truſt in God, and that neither heauen nor earth or anie thing that is in them ſhall moleſt him (read and ſee) Cicero mocketh theſe blind coniectures and fore deſtinies, asking in deriſion of thoſe ſouthſaiers how it hapned that

[a] 2. Chr 16. 12.
[b] Leuit. 20. 27. Deut. 18. 10. 11.
[c] Iere 10. 2
Lib 1. diuin.

Iupiter

Iupiter commaunded the crow to ſing at the left hand,& the rauen at the right hand. [a] Eſaie ſheweth another kinde of idolatrie which was vſed and puniſhed in our fathers, and likewiſe dailie we ſee the ſame with our eies,confidence and truſt in the power of the fleſh,when ſuch as bee in league and confederacie togither,too much truſt in their own ſtrength and power.Read thoſe two chapters,how the Iſraelits entered league with the Egyptians & what was their end, and confer the ſame vnto our time,what cities, what princes, and what ſtrength after the iudgement of the world was vnited togither, but becauſe God was out of the league, ſee the end how it auailed nothing. To the ſame confuſion ſhall at length come, all kings and kingdoms that truſt more in their riches, munitions, and confederacie with men,than in God.There is forbidden in this part of the commaundement, that anie man ſhould giue thanks for anie thing receiued in this worlde, to anie other ſauing to God. Therefore Oſe the prophet calleth the ſynagogue of the Iewes a whore, becauſe ſhe attributeth the gifts ſhe receiued of God vnto hir falſe gods. The ſame teacheth Eſaie: [b] This idolatrie is at large written in Ieremie, [c] read the chapter, & confer it with our time,that parteth the thanks and praiſes that onelie ſhould be giuen vnto God, with the ſaints departed out of this world. Euerie man as his ſuperſtition leadeth him, he commendeth his riches to God and S. Eraſmus, his oxe to God,and S.Luke,his horſſe to God and S.Loie;for euerie diſeaſe he hath a diuerſe patron, and honoreth him with the praier that onelie ſhould be ſaid vnto

a Eſaie.30.2 & 31.1

b Eſai.57.9.

c Ierem 2,

vnto God almightie in the name of Chriſt: this idolatrie hath in a maner infected all the Latine church. The nature of this ſecret and pernicious ill, muſt be by the word of God well marked, leaſt vnder the cloke and ſhadow of true religion it deceiue men of the truth: for this idolatrie ſaith and beareth men in hand, that ſhe dooth not ſo deſire helpe of ſaints, or thanke them for the benefits receiued, as though ſhe neglected, or offended the high and onelie God, but granteth and confeſſeth God to be the cheefe giuer of all things; howbeit, not onelie for his mercies ſake, and the merits of Chriſt his ſonne our ſauiour, but alſo at the interceſſion and praiers of the dead ſaints, thus craftily and vnder a pretence of true religion dooth ſhee ſunder and diuide the glorie and the honour due onelie vnto the father, the ſonne, and the holie ghoſt, with the ſaints in heauen, that knowe nothing of our condition and ſtate in this world, [a] By this meanes our elders, both the Iewes and the Gentils mingled the rable and multitude of gods, with the onelie God and maker of all things; not that they thought the idols or images to be God, but thought that waie God would be honored, the which is verie idolatrie: for the law ſaith: Thou ſhalt not do the thing that ſeemeth good in thine eie, but the thing I haue commanded thee to do: therefore to auoid all falſe religion and ſuperſtition of the mind and inward man, God ſaith: Thou ſhalt haue no ſtrange gods before me, the conſcience therefore muſt be pure and cleane from all priuat and ſecret thoughts of idolatrie, apoſtacie, or defection, if we would God ſhould approoue our religion

VVhereby Idolatrye is to be examined.

[a] Eſay. 63. 16

religion to be true . Euerie thing that we doo for the honor of God,not commanded by his word,is as ſtrange,and not acceptable of God, as all good intentions, fained works by man, and all thinges commanded by generall councels, not expreſſed in the word of God, by the patriarches, prophets, Chriſt and the apoſtles, which be, and euer were before God, the holie and catholike church, and ſhew vs that whoſoeuer dooth adde anie thing to their lawes,are the church of antichriſt. [a] So called God the fire of Aaron ſonnes, Nadab and Abihu a ſtrange fire, to ſaie, ſuch as he commanded not . God will haue none other woorkes of man than he requireth in his expreſſe word . He condemneth by this law the wicked ſacrifice and idolatrie committed in the priuat maſſes, where as people doo not onelie take from God and Chriſt their due honour, but alſo make another god of bread, which is no more the liuing God, than the golden calfe of the Iſraelits, as not onlie the ſcripture, but alſo the reaſon of man, and the ſences of all brute beaſts of the feeld, oxe and ſheepe, with all other the birds of the aire,and fiſhes of the water doo beare record . This vnſpeakable and moſt abhominable ill is taken for the principall article & cheefe piller of the true & apoſtolicall church of ſuch as beleeue not the apoſtles writings . But how can it be the apoſtolicall church , when it repugneth , and is cleane contrarie to the apoſtles writings : likewiſe contrarie to the teſtament,will, and inſtitution of Chriſt Ieſu our onelie ſauior,the author and firſt giuer of this bleſſed ſacrament of his moſt honourable and precious bloud in his church

a Deut. 4.2. & 12.32. Apoc.22. 18.19.

church. If it be not lawfull to change mans teſtament, nor to adde or take anie thing from it, but to execute and doo euerie thing as it is there expreſſed, and none otherwiſe, much more no man ſhould take vpon him to change the teſtament of Chriſt. Oh that people for whome Chriſt hath ſhed his moſt innocent bloud, woulde vnderſtand and perceiue this ſenſible and manifeſt abhomination, whie they beleeue theſe ſeducers and deceiuers of chriſtian ſoules, that haue not as much as one iote or pricke of the ſcripture to helpe themſelues withall. Read, read I beſeech thee chriſtian reader, Matthew the ſix and twentith, Marke the fourteenth, Luke the two & twentith, and ſee how far their abhominable maſſe is from the worde of God; and thinke who was the preeſt that miniſtred this ſacrament, and what people receiued it: then ſhalt thou finde the ſonne of God, the wiſedome of the father, the light of the worlde, the lambe that died for thy ſaluation, to bee miniſter of this holie ſacrament, and the church, or people that receiued it to be the elect and choſen apoſtles, Chriſtes freends, that taught the goſpell in all the worlde, and died for the ſame as witneſſes of the trueth; then doubt not but thou wilt ſoone perceiue this idolatrie, except (which God forbid) thou doubt whether Chriſt and the apoſtle be the true, old, and catholike church or not. They that defend this idolatrie, deceiue thee with lies and falſe fained lawes out of their owne heads, and not taken out of the ſcripture: beleeue Chriſt and his word which ſheweth the truth onelie, & then thou canſt not erre, no more thã Chriſt himſelf erreth;

neither

neither bee damned, except Chriſt, all the patriarchs, prophets & apoſtles be damned with thee, theſe make thee beleeue that the holie ſacrament vſed as a communion vnder both kinds, is a new and late inuented doctrine by man, thou ſhalt find the contrarie in the word of God, that it is a thouſand fiue hundred and odde yeeres old, and that Chriſt and his apoſtles ſo vſed it. Let thoſe be thy fathers, and follow thou their faith, and let the reſt go: ſuch as teach contrarie doctrine, bee likewiſe the followers of the apoſtles and diſciples, but not of Peter nor Steuen, but of Iudas, as ſaint Bernard ſaith of the pope, who hath beene the cheefe dooer in the defacing of Gods holie word, and in planting of this idolatrie. Such as truſt in aduerſitie to be holpen by anie ſaint, and not onlie by God in Chriſt, make them ſtrange gods, as they doo that call vpon the ſaints departed in the time of war. As in time paſt, the Engliſh man vpon S. George, the French man vpon S. Denis, the Scot vpon S. Andrew; which is nothing elſe, but a verie Gentilitie & Ethnik cuſtom, as though their priuat gods and ſingular patrons could giue the victorie & vpper hand in the feeld, or S. George fauour him that S. Andrew hateth, what thing is this elſe but to ſet two ſoules at debate, as the Gentils did their gods, Iuno and Minerua with Venus, what is there betweene the Greeks that truſted in Iuno and Neptune, and the Engliſh man that truſted in ſaint George, or betweene the Troians that truſted in Venus and hir freends, and the Scots that truſt in S. Andrew, if they hope by their helpe their wars ſhall proſper. But praiſed be the mercie of God, I

heare

heare ſaie and beleeue it, that Engliſh men haue reſigned S. Georges vſurped title to the liuing god the God of battell. No good man will take me as though I meant Iuno, Pallas, or Venus were as good as S. Andrew, or the ſaints that be in glorie for euer with God; but I ſaie that theſe ſuperſtitious perſons, that make their patrons or ſingular helpers of the ſaints, differ nothinge in this point from the heathen or gentile: for as the one honoreth he knoweth not what, ſo doth the other, both following their owne imagination and ſuperſtition without teſtimonie and commandement of the ſcripture. Read the commentaries of Thomas Valois on S. Auguſtine *De ciuitate Dei*, and they will tell the, if thou beleeue not the ſcripture, what ſuperſtition is; where as be theſe words: Superſtition is a ſuperfluous religion, what waies ſoeuer it be ſuperfluous, whether it be of the ſuperfluitie of the things honored, or of the things vſed for religion, or of the maner in religion. This doubtleſſe is vnderſtoode by the name of ſuperſtition, from whenſe ſoeuer the name hath his beginning, what ſoeuer thou doo to pleaſe the almightie, if it be not commanded in his word it is ſuperfluous ſuperſtition, Remember therefore this part of the commandement, Thou ſhalt haue no ſtrange gods before my face, and honor God, ſaue thy ſoule, auoid idolatrie, as his onlie word teacheth, and beware mans lawes. lib. 4. ca. 30

The ſecond commandement.

CHAP. 5.

THou ſhalt make thee no image, or anie ſimilitude of things in heauen aboue, in earth beneath, or in the

water vnder the earth. Thou shalt not worship nor honor them: for I am the Lord thy God, a ielous God, punishing the iniquitie of the fathers in the children that hate me in the third and fourth generation.

The sum of the first cõmandement

In the first commaundement we learned that God is the onlie and sole God, and that we should not thinke, nor faine anie other besides him. Further, that commaundement expresseth what this our owne God is, and how affectionated, or minded to vs, full of mercie, and readie alwaies to succour and aid both soule and bodie in all affliction. Sheweth vs further, how we should honor and reuerence this our almightie and mercifull God. So that the end and whole sum of the first commandement is, that onelie God would be knowne of his people to be God, and honoured as God. So dooth God first instruct the minde and soule of man, before he requireth anie outwarde worke or externall reuerence; or else altogither were hypocrisie, whatsoeuer shewe, or perfection it seemeth to haue in the eie of the world. He laieth therefore the first commandement as a foundation of all true religion, as the originall and spring of all vertue: and openeth the well and founteine of all mischeefe and abhomination, in these words: Thou shalt haue no strange gods before my face.

The sum of the rest of the commãdements of the first table.

This second precept, and two other that follow in the first table, teach vs how to honour God in externall religion, or outward works, and to shew the feare, faith, and loue that we beare vnto GOD in our hearts vnto the world.

Two of these last commaundements sheweth what we should do, and the third which I now expound

pound, what we ſhould not doo. The purpoſe, end and will of this ſecond commandement is, that Gods pleaſure is vnto vs, that we ſhould not prophane or diſhonour the true religion, or honor of God with ſuperſtitious ceremonies or rites, not commanded by him. Wherefore by this ſeconde commandement he calleth man from all groſſe and carnall opinions, or iudgements of God, the which the fooliſh and ignorant prudence and wit of man conceiueth; wheras it iudgeth without the ſcripture, and forbiddeth externall idolatrie, as in the firſt it condemneth internall. The end of this ſecond commandement.

This commaundement hath three parts. The firſt taketh from vs all libertie and licence, that we in no caſe repreſent, or manifeſt the God inuiſible & incomprehenſible with any figure or image, or repreſent him vnto our ſences, that cannot bee comprehended by the wit of man nor angell. The parts of the ſecond commandement

The ſecond part forbiddeth to honour anie image.

The third part ſheweth vs, that it is no need to preſent God vnto vs by anie image.

Moſes [a] giueth a reaſon of the firſt part, whie no image ſhould be made. Remember, ſaith he to the people, that the Lord ſpake to them in the vale of Oreb; thou heardeſt a voice, but ſaweſt no maner ſimilitude, but onelie a voice heardeſt thou. Eſaie diligentlie ſheweth [b] what an abſurditie and vndecent thing it is to prophane the maieſtie of God incomprehenſible with a little blocke or ſtone; a ſpirit with an image. The ſame dooth Paule in the 17 of the Acts: the text therefore forbiddeth all maner of images, that are made to expreſſe or

[a] Deu. 4. 15.

[b] Eſa. 40. 18 & 44. 9. & 46. 5.

repreſent almightie God.

The ſecond part forbiddeth to honour anie image made.

what it is to honor images.

The firſt word honour ſignifieth, to bowe head, leg, knee, or anie part of the bodie vnto them as all thoſe do, that ſaie they maie with good conſcience be ſuffred in the church of Chriſt. To ſerue them, is to do ſomewhat for their ſakes, as to cenſe them with incenſe, to gild, to run on pilgrimage to them, to kneele or praie before them, to be more affectionate to one than the other, to ſet high lights before them, with ſuch like ſuperſtition and idolatry. God be praiſed I maie be ſhort, or write nothing at all in this matter, becauſe ſuch as I write vnto, my countrimen be perſuaded alreadie aright in this commandement.

The ſecond part againe ſheweth vs, how idolatrie proceedeth, and taketh place in mens conſcience. The mind of man when it is not illuminated with the ſpirit of God, nor gouerned by the ſcripture, it imagineth and faineth God to be like vnto the imagination and conceit of his mind, and not as the ſcripture teacheth. When this vanitie or fond imagination is conceiued in the mind, there followeth a further ſucceſſe of the ill; he purpoſeth to expreſſe, by ſome figure or image, God in the ſame forme & ſimilitude that his imagination hath firſt printed in his minde, ſo that the minde conceiueth the idoll, and afterward the hand worketh, and repreſenteth the ſame vnto the ſences.

Therefore God firſt forbiddeth this inward & ſpirituall idolatrie of the minde, when he ſaieth: Thou ſhalt haue no ſtrange gods before my face.

If

If the mind be corrupted,& not persuaded aright, then foloweth the making of images,and after the honoring of them . The cause therefore of externall idolatrie, is internall and inward ignoraunce of God and his word, as Lactantius writeth in his booke of the originall of error . As it cannot be otherwise,but where as the aire is corrupted, there must follow pestilence,and infection of the bloud? so where the minde is not purelie persuaded of God,must follow this grosse and sensible idolatrie, that would honor God in an idoll . The originall cause whie they are made , is that man thinketh God would not be present to helpe him,except he be presented some waies vnto their carnall eies; as the example of the Israelites declareth,that required Aaron to make them gods that might lead them in their iournie . They knew right well that there was but one GOD, whom they knew by the miracles that he wroughr among them , but they thought hee woulde not bee present and at hand with them, except they might, see him in some corporall figure and image, and that the image might bee a testimonie of his presence . So see we that no man falleth into this grosse idolatrie, but such as be first infected with a false opinion of God and his word; then saie they, they worship not the image, but the thing represented by the image. Against whome writeth Saint Augustine, that images take awaie feare from men , and bring them into error : The ancient Romans more religiouslie (saith he) honored their gods without images.

a Psal. 119. & 114. & De ciuit. Dei,lib.5. cap.5.

Seeing there is no commandement in anie of

the both teſtaments to haue images, but as you ſee the contrarie; and alſo the vniuerſall, catholike, & holy church neuer vſed images, as the writings of the apoſtles and prophets teſtifie, it is but an Ethnike veritie, and Gentils idolatrie, to ſaie God and his ſaints be honored in them, when that all hiſtories teſtifie, that in manner for the ſpace of fiue hundred yeeres after Chriſtes aſcenſion, when the doctrine of the goſpell was moſt ſinceerelie preached, was no image vſed. Woulde to GOD the church were now as purelie and well inſtructed, as it was before theſe auaricious miniſters, and dum doctors of the laie people were made preachers in the church of God: read Auguſt. epiſt 49. Therefore S. Iohn biddeth vs not onelie beware of honouring of images, but of the images themſelues. Thou ſhalt finde the originall of images in no part of Gods word, but in the writings of the Gentils & infidels, or in ſuch that more followed their owne opinion and ſuperſtitious imaginations, than the authoritie of Gods word. Herodotus ſaith that the Ægyptians were the firſt that made images to repreſent their gods. And as the Gentiles faſhioned their gods with what figures they luſted, ſo doo the chriſtians, to declare God to bee ſtrong, they made him the forme of a lion, to be vigilant and diligent, the forme of a dog, & as Heroditus ſaith, Mendeſij formed their GOD Pana with a gotes face, and gotes legges, and thought they didde their god great honour, becauſe among them, the heard men of gotes were had in moſt eſtimation. So doo they that would be accounted chriſtians, peint GOD and his ſaints with ſuch pic-

2.lib.2.

tures

cures as they imagine in their fantaſies: God like an old man with a horie head, as though his youth were paſt, which hath neither beginning nor ending: Saint George with a long ſpeare, vpon a iollie hackenie, that gaue the dragon his deathes wound (as the painters ſaie) in the throte: Saint White with as manie round cheeſes as maie bee painted about his tabernacle. No difference at all betweene a chriſtian man and Gentill in this idolatrie, ſauing onelie the name. For they thought not their images to bee God, but ſuppoſed that their gods would be honoured that waies, as the Chriſtians doo. I write theſe thinges rather in a contempt and hatred of this abhominable idolatrie, than to learne anie Engliſh man the trueth. For my beleefe and hope is, that euerie man in England knoweth that praieng to ſaints, & kneeling before images, is idolatrie and inſtruments of the diuell to lead men from the commandements of GOD. And for that they are appointed in manie places to bee as doctours to teache the people; theſe doctours, and doctrine the biſhoppes and paſtours ſhall bewaile before the iudgement ſeat of GOD at the houre of death. And likewiſe the princes of the world, whoſe office is dailie to read and learne the ſcripture, that they themſelues might be able to iudge the biſhoppes doctrine, and alſo ſee them applie the vocation ther are called vnto. It is not onelie a ſhame and an vndecent thing for a prince to bee ignoraunt what curates his ſubiectes haue through all his realme, but alſo a thing ſo contrarie vnto the word of GOD, that nothing prouoketh

uoketh more the ire of God againſt him and his realme, than ſuch a contempt of Gods commandement.

That it is not needful to shew God vnto vs by images, three reasons.

The third part declareth, that it is no neede to ſhew God vnto vs by images, and prooueth the ſame with three reaſons: Firſt, I am the Lord thy God, that loueth thee, helpeth thee, defendeth thee, is preſent with thee: beleeue and loue me, ſo ſhalt thou haue no need to ſeeke me and my fauorable preſence in anie image.

The ſecond reaſon: I am a ielous God, and can not ſuffer thee to loue anie thing, but in me, & for me. When we two were maried and knit togither, for the loue that I bare vnto thee, I gaue thee certeine rules and precepts, howe in all thinges thou maieſt keepe my loue and good will towards thee, and thou promiſedſt me obedience vnto my commaundements; [a] ſo honour me, and loue me, as it ſtandeth written in the writings and indentures written betweene vs both: I cannot ſuffer to be otherwiſe honored than I haue taught in my tables and teſtament.

a Exo. 19. 8.

The third reaſon is, that God reuengeth the prophanation of his diuine maieſtie, if it bee tranſcribed to any creature or image, and that not onlie in him that committeth the idolatrie, but alſo in his poſterity in the third and fourth generation, if they follow their fathers idolatrie, as I giue mercie vnto the thouſand generation when the children follow their fathers vertue. Then to auoid the ire of God, and to obteine his fauour, wee muſt vſe no images to honour him withall. This yee maie reade [b] howe kinge Ezechias ſonnes

b Eſa. 39. 2.

loſt

loſt their fathers kingdome, and wer carried into captiuitie for their fathers ſinne. Reade the 13, 14, and 15, chapiters of Deuteronomie, and ſee howe Moſes interpreteth this ſecond commandement more at large. Gods lawes expulſeth and putteth images out of the church, then no mans lawes ſhoulde bring them in. As for their doctrine they teach the vnlearned, is a weake reaſon to ſtabliſh them withall. A man may learne more of a liuing ape, than of a dead image if both ſhold be brought into the ſchoole to teach.

The third commaun- dement.

Chap. 6.

THou ſhalt not vſe the name of the Lorde thy GOD in vaine.

The ende of this precept, is, that wee alwayes vſe reuerentlie the name of God, that is to ſay, the maieſty and eſſence diuine that conſiſteth in one diuine nature and eſſence, & in three perſons, the father, ſonne, and the holie ghoſt. *The end of this lawe.*

This moſt honourable, fearefull, and bleſſed name, no man ſhoulde vnreuerentlie prophane, or temerouſlye without good aduiſement, once thinke vppon or ſpeake of, but diligentlie take heede of theſe three things. Firſt, that whatſoeuer we thinke or ſpeake be agreeable and conſonant vnto the excellencie and holineſſe of his *Three things to be taken heede of in naming god.*

name, and extend to the ſetting foorth of his glorie. Secondlie: that wee abuſe not his holy word, nor peruert the meaning and myſteries thereof, to ſerue our auarice, ambition, or follie, but as hee hath opened himſelfe, and his will in his worde, ſo to knowe him, ſo to feare him, ſo to loue him, ſo to ſerue, ſo to inſtruct our ſelues in faith, and ſo to teach other. Thirdlye, that wee reuerentlie ſpeake and iudge of all his workes, without detraction or contumelie, acknowledging his inſcrutable prudence and iuſtice in all thinges, with laud & praiſe, aſwel in aduerſitie as in proſperitie.

The right vſe of this commaundement.

They obey this commaundement, and vſe the name of God aright, that preach almightie God as he commaundeth in his worde, that pray vnto him, as it teacheth, that giue him thankes for aduerſitie and proſperitie, as it teacheth, that confeſſe him before the worlde, as it teacheth: theſe be the workes of this third commaundement, and be commended vnto vs in all the Scripture, as well vnto the princes and magiſtrats of the world, and euery priuat perſon, as vnto ſuch as be apointed vnto the miniſtery and office of the Churche, thar euerie priuate perſon is bound to teach ſuch as be vnder him, the fathers their children, the elders the yonger. Thou maiſt reade in many places of the Scripture [a], as alſo, that the princes ſhoulde do the ſame vnto their ſubiects [b]. As for the miniſters duetie, there bee as manie places that commaund them to doe their office, as bee names of bookes, and in a manner chapiters in the bible, and as be places for praiers to God, and thankſgiuing, how, and when it ſhould be done, the

booke

a Deut. 4, 9, & 6. 7 Pſal. 78. 4, 6 Iob. 1. 5.

b Deute. 17. 18

booke of Pſalms,writings of the prophets & apoſtles, likewiſe the commandement of our ſauiour Chriſt declare the ſame; the confeſſion of God & his word before the world is commanded in both teſtaments,confirmed with the example of al mé that loued the truth from the beginning, as Abel, Seth,Noha,Eſaias,Chriſt,and his apoſtles: yea of the ſimple maide and priſoner in the houſe of Naman the Cyrian that feared not to confeſſe the liuing God in a ſtrange countrie, before them that were gods enimies:this maide ſhall condemne in the laſt iudgement al thoſe that for feare, not onlie in a ſtrange countrie, but alſo at home, dare not confes the truth.In theſe foure works are contained al other that appertaine to the ſetting forth of gods glorie, as be theſe; to learne the worde of God,teach it to other,to promote it with example of honeſt and godly life, when the glorie of God, the defence of the truth,the cõſeruation of iuſtice and deliuerance of innocencie requireth to make open an vnknowen truth,& to confirme the ſame.

To ſweare,or take an oth before a lawful iudge, is the work alſo of this commandement, & ſetteth forth gods glorie. For as Paule ſaith,al controuerſies are ended by virtue of an oth,ſo haue wee examples in Paul[a],Abrahã,& Iſaac,with Abimelech, [b]Iacob,and Laban[c], betweene Booz and Ruth[d]: The oth thus taken, declareth him that receiued it, to acknowledge and giue vnto God onelie this honor that hee alone knoweth what is in mans heart, and likewiſe bindeth GOD to reuenge and puniſh him if hee ſweare falſe,vnto the which paine,the condition and tenor of the oth bindeth him.

a Rom. 9,1.
b Ge.21.23
c Ge. 31.53
d Ruth.3.13

him, and maketh himselfe the vessell wherein god may exercise his displeasure and iustice. For God will not leaue him vnpunished that taketh his name in vaine, as it is written in the second parte of this commaundement.

Of whom the workes of this commaundement may be done.

These be the workes required of vs in this third commaundement, the which can be doone of no man, but of him who firste knoweth God in Iesu Christ, and for his merites is reconciled, and hath his sinnes forgiuen. Then they spring out of the fountaine and originall of all good works, that is, faith, loue, and feare of God, which be workes of the first commaundement. All other, whether it be praier, preaching of Gods worde, confession of his name, or giuing of thankes, with such as followe in the next commaundement, and likewise in the second table, please God no otherwise than as they proceede of faith in the mercie of God, through Christ Iesu our sauiour. As these workes agree with the commaundement, so bee their workes contrarie and repugnant vnto this commaundement, that saith; Thou shalt not take the name of the Lord thy God in vaine, the which are doone diuers wayes: as it shall appeare in the numbring of certaine dailie vsed vices, and horrible blasphemies, not onelie vnpunished, but also as things commendable, accounted woorthie praise of the most part of people. The most horrible abuse of this holie and most fearefull name is, among such as thinke there is no God to rewarde vertue, nor to punish vice, as the Epicures say, I woulde to God the same blasphemie had corrupted none that beare the name of christianitie.

workes repugnant to this commaundement.

There

There were alwaies in the Church ſuche, as it appeareth in Eſay, and be at this day a great number that ſay not flatlie and plainelie, there is no God, but by certaine circumloquutions and periphraſes, as well by wordes, as ill conuerſation of life thinke there is no heauen nor hell, and beleue not ſo much the Scripture of God, as the wordes of him that knoweth neither God nor godlineſſe. The ſecond ſort that abuſe this holie name of god be thoſe, that vnder the pretence and name of Gods worde and his holie church ſeeke their own glorie and profite: As the Pope, vnder the title and pretence of Gods miniſterie, hath gotten him ſelfe, not onelie a biſhoprike, but alſo the whole monarchie, in a manner of all Europe; a richer kingdome than anie prince of the worlde, which neuer ceaſed from his beginning to moue chriſtian princes to moſt cruell and bloudie warre, vnder the cloke and mantle of Gods name. What means and craft hath he found to maintaine this whoriſh and antichriſtian ſeate of abhomination; idolles, peregrinations, maſſes, diſpenſations, abſolutions, defence of all things abhominable: Tyrannie againſt vertue, ſtabliſhment of his owne lawes, abrogation of Gods lawes, empting of heauen and filling of hell, bleſſing of things exterior, oile, bel, bread, water, with other that be not curſed, and curſing of the ſoules that Chriſt redeemed with his precious bloude, with a thouſand more ſuch abhominations, vnder the name and pretence of God, and his holie church, the which neither the patriarkes, neither the prophets, Chriſt, nor his Apoſtles euer knewe of, as both the Teſtaments

a Eſa.22,13 Luk.12,16

do

do beare record. The ſame do ſuch as preach in the church of god their owne imaginations, decrees of men, for bee their doctrine neuer ſo falſe, it hath a faire title, and name of gods word, when it is but a ſuttle quiditie of Duns, a vaine ſophiſme of Ariſtotle, a ſuperſtitious decree of the biſhops lawes, a copie of vaine-glorie, and craftie connection of words to ſatisfie the moſt part of the audience, and to flatter the richeſt, wreſting & wreithing the ſimple veritie of Gods wordes into as manie formes and diuers ſentences as bee vaine and carnall affections, wrought within his vngodlie heart. So, for the law of God, they preach the lawe of man; for the goſpell, Iudaicall ſuperſtition; for Chriſt, themſelues, which honour not Gods name, as the lawe of the holie and catholike Church of Chriſt, teacheth, but diſhonoureth, and taketh it in vaine, with the Church of Antichriſt and the diuell. For Chriſt bade hys diſciples preache none other than hee himſelfe commaunded them [a], yea hee ſhewed, that the holie ghoſt, the ſpirite of truth ſhould teach none other thing, than by him was taught [b]. Therefore ſuch as will occupie the office of a preacher, firſte muſt bee well learned in the thinges that doe appertaine vnto the goſpell, than free from all affections, as rather ſeeke himſelfe, and the world, than the furtheraunce of the doctrine hee preacheth. It is not enough that hee do preache the truth, but that onelie hee haue a reſpecte vnto the glorie of CHRIST, then ſhall hee boldelie ſpeake the truth without reſpect of perſons, not tempering his oration with colours of flatterie, but

a Mat. 28. 20

b Ioh. 16, 13

but hardlie call vertue, vertue, and vice, vice, as he seeth occasion whosoeuer be his audience. Sainct Iohn in his epistle chap. 3. sheweth who is apt for this office to preach the worde of God. So dooth Christ, Matthew 10. so dooth Paule, 1. Timoth. 3. Titus 1. so dooth Moses and the Prophets. Nothing more blasphemeth the name of GOD than false doctrine, and suche as seeke themselues and can vse the worde, as they see their audience, and not as it is commaunded them by the worde of God. Suche preachers haue brought the superior powers of the earth vnto a contempt of Gods worde, hatred of the preacher when he telleth truth, and the vnlearned into blindnesse and ignorance.

Those abuse the name of God that seeke helpe of damned spirites, or of such soules as bee departed out of this world, as Saul did[a], or those that by necromancie or such like inchantments abuse the name of GOD to resuscitate dead bodies, or call spirits departed vnto the body againe, which is nothing els but an illusion and craft of the diuell, to make men beleeue lies; those men in English bee called coniurers, who vse Arts forbidden by Gods lawes, and also by the lawes of Ethnikes before Christ was borne. Titus Liuius writeth of Numa Pompilius, who was instructed *disciplina tetrica*, the which discipline Saint Augustine calleth, Hydromancie, or Necromancie, the which Artes were forbidden, as it doth appeare by Apuleius which in his booke *De Magia*, defendeth hymselfe against one that did accuse hym of Necromancie. The law of the twelue tables that were in

[a] 1. Sa. 28. 7.

Lib. 1.

De ciuitate Dei. lib. 7. cap. 35.

Rome

Rome long before the birth of Christ, forbiddeth those artes, as Cicero writeth, *De repub.* the more I woonder, that anie suche superstitious bookes shoulde be printed, vnder the priuilege of anie christian prince or magistrates, as be the bookes of Iohan Tritemius, and Henrie Cornelius Agrippa, specially his third booke of secret philosophy, with manie other that spared no labour, in setting foorth such vngodlie workes. They brought first the abuse of Gods name into christian mennes heartes, and taught them the same superstition that once was namelie among the Persians and Egyptians, for as amongst the Gentiles there were some called Augures that by obseruation of the birdes of the aire, in their flieng, crieng, and eating, made men beleeue they knewe thinges to come; so amongest the christians bee some, that thinke they can doo the same: as if the Pie chatter, they looke for guests; if the Crowe crie, wee shall haue raine; if the Owle howle, it is a signe of death,&c. As there were some, that by the obseruation of starres tooke vppon them to speake of things to come, by certaine superstitious and diuelliske incantations, which the Persians call Magos, the Greekes, Philosophos, the Latins, *Sapientes*, the French, Druidas, the Egyptians, *Sacerdotes*, the Indies, Gymnosophistas, the Assyrians, Chaldeos, so is there amongest the christians the same sort of people, which be called sooth-saiers, or prognosticators that write and speake of things to come; as when Iupiter ruleth the constellations aboue, and is not impeached, nor let by the coniunction of his contrarie planet, we shall haue

valerius lib. 8. cap. 6.

a good yeare and a plentifull. If Saturne and ſuch as Aſtronomers attribute contrarie qualities vnto raine, we ſhall haue ſcarcitie, and dearth of things. Plinie writeth of ſuch as by onelie words, or with ſome other thing annexed with the words, worke things aboue nature, as the diuell hath done alwaies, as hiſtories recorde. Valerius lib. 8. cap. 1. writeth of one of the goddeſſe Veſtaes nunnes was falſelie accuſed of an vnchaſt life, and deſired the goddeſſe to deliuer her innocencie in that crime by ſome miracle. As ſhe did. The maid went to the riuer called Tyber, with a ſiue, and brought it full of water into the temple of the goddeſſe; ſo among chriſtian men bee the ſame ſort of people, that by the abuſe of Gods name, through the helpe of the diuell, doo manie times worke the ſame, in healing man, as not manie yeeres ſince, I was borne in hand of a poore man that erred by ignorance, that this medicine could heale all diſeaſes, ✠ *Ieſus*, ✱ *Iob*, ✱ *habuit* ✱ *vermes* ✱ *Iob* ✱ *patitur* ✱ *vermes*. ✱ *In* ✱ *nomine* ✱ *patris* ✱ *& filij* ✱ *& ſpiritus ſancti* ✱ *Amen* ✱ *lamazabathani*. ✱ God opened his heart afterward to knowe the truth. Such as be giuen to the Artes practiue as geometrie, muſike, aſtrologie, and arithmetike, take vppon them to iudge of mens conditions, by the ſight of their faces; ſo be there among people chriſtned that knowe neither art not ſcience, that take vpon them, to know the ſame by their countenaunce, the lines of their handes, or by their paces or going. Lucan the poet writeth, that one reſtored from death to life, ſhewed to Sixtus Pompeius what ſhould be the ſucceſſe and ende of the

lib. 6. 18.

battell in the fieldes of Theſſalie. So writeth Pliny and Tullie, ſo did the ſhadowe of Samuel ſhew the death of Saule. The ſame dooth the diuell ſhewe vnto manie, that by the abuſe of Gods name, vſe ſuperſtitious coniurations and inchauntments, when they ſeeke the truth of the diuell, and dead bodies, and leaue the worde of the liuing God. Auguſtus the emperour forbade this ſuperſtitious art, and Claudius the emperour cleane aboliſhed it, howe the law of chriſtian emperours hath forbidden and puniſhed theſe vngodly arts thou maiſt reade Cod.lib.9. Tit.18. The law ciuile puniſhed it with baniſhment, with the ſword, and to bee torne with beaſtes. The fault is one to learne and teach the things forbidden. Reade the 18. of Deut. ver. 10. and there thou ſhalt finde as manie names of thoſe that vſe forbidden Artes as be rehearſed by Conſtantine, and Iulian the emperours, Cod.lib. 9. Tit.18. and likewiſe the ſame artes. And as Moſes forbiddeth al the people thoſe vngodlie artes, ſo doe thoſe emperours. Both Moſes in Gods lawes, and theſe emperors in mans lawes puniſhe with death, the tranſgreſſors of this commaundement. Moſes[a] preſcribeth this paine; that prophet or dreamer of dreames muſt be ſlaine, bicauſe he hath ſpoken a defection or apoſtacie from the Lorde your God. More at large is this paine written in Leuiticus[b] and Eſay. In the law of man we reade thus; The ſuperſtition of fore-deſtenieng is forbidden alwayes vnto all men, and whoſoeuer obeyeth not our commaundements, is condemned vnto the ſworde, and ſhall ſuffer the loſſe of his head.

a Deut.13.5

b Leuit.20.6
Eſay 47.12.
Cod.li 9.18

Though

Though I doe by the authoritie of Gods lawes, and mans condemne this damnable arte mathematicall, I doe not condemne such other arts and sciences as bee associated and annexed with this vnlawfull astrologie. As in geometrie, and arithmetike those be necessarie for euerie man, speciallie arithmetike, for she extendeth as a necessarie aide, not onelie vnto all sciences, but also vnto euerie liberall Arte and condicion of life, and among all Artes mathematicall, arithmetike is accounted the first, musicke, geometrie, and astronomie want hir aide, and she not theirs. They bee the gifts of God, and are to be honoured, bicause they doe come from him onely that giueth all goodnesse. Further, the emperours of the worlde Diocliſian, Maximianus, Tyberius, Cod. li. 9. Tit. 13. permit these artes. It is expedient or profitable to learne, and exercise the art of geometry, but the damnable art mathematicall is forbidden. The law meaneth astrologie & astronomie which are vsed wel but of a few men. The astrologer is he that knoweth the course and motions of the heauens, and teacheth the same, which is a vertue, if it passe not his bonds, and become of an astrologer an astronomer, who taketh vpon him to giue iudgement and censure of these motions, and of this course of the heauens, what they prognosticate, and destenie vnto the creatures of the earth, man, beast, and other, what shall be the temperature of the aire, the condition of the earth, the succesſe of such fruit, as it bringeth foorth. By this knowledge they forspeake of pestilence, and other diseases, and see the death of great men to come,

and ſuch commotions and warres, as ſhall folow, betweene the princes of the worlde. And thus they ſay they knowe by the courſe of the heauens: when as they ſee the coniunctions of manie planets of rigorous and fatall diſpoſition and qualitie concurre, by reaſon of whoſe influence, into theſe inferior partes, all thoſe calamities muſt happen. Heere they abuſe not onelie the name of God, and the naturall diſcourſe of reaſon, which hath comprehended the motions, and courſe of heauens, but alſo heauen it ſelfe, and attribute vnto the heauens, the thing that onelie appertaineth to God, that is to ſay, the health of man, and ſickenes of man, the plentie of the earth, and ſcarcity of the ſame: the regiment of common-wealths, and the life and death of the goueruours thereof. Their knowledge and practiſe in theſe thinges is nothing at all; for almightie God hath not made the heauens to that ende and purpoſe, that man ſhoulde learne of them good fortune or ill, as it is plaine [a], that in the ſecond day GOD made the firmament, and the ſuperiour ſpheres to this end, that it ſhould ſeparat the waters that be vnder the firmament from thoſe that bee aboue the firmament; and God called the firmament, Heauen. In the fourth daie God made the ſun, the moone, and the ſtarres, and ſheweth to what purpoſe and hee made them, the one to haue dominion in the daie, the other in the night, and God putte them in the firmament of heauen, to giue light to the earth. Thoſe rule in the daye and night, and put diuerſitie betweene light and darkeneſſe, to diuide the yeare into his partes, the ſpring, ſummer, autumne,

a Gene. 1.

autumne,and winter. They are in ſignes likewiſe, ſaith the text, the which the husbandman that tilleth and ſoweth the grounde,obſerueth without ſuperſtition to ſowe and reape his corne. Hee caſteth it in the winter, and receiueth it againe in the ſummer: ſo dooth the marriner marke the reuolution of the moone, his decreaſe and increaſe whereby hee knoweth the tides, the ebbe, and flowe of the ſea. And the latter phyſician Auicen and Auerrois haue likewiſe aſſigned their vſe in mans bodie. Therefore they appoint diuerſitie of daies in the practiſe of Pyſicke, one to bee more apt for letting of bloud than other, to purge and to balme than the other. If they may be obſerued without ſuperſtition, it may bee ſuffered. So notwithſtanding,that ſuch as obſerue not theſe latter rules may both miniſter and receiue medicines, for the heauens were made to ſerue vs,and not to maiſter vs, were created for man, and man not for them. Therefore it is a falſe ſuperſtition, to ſay good or bad, plentie or ſcarcitie, ſickeneſſe or health, warre or peace dependeth of the influence of the heauens; or hee that is borne vnder one ſigne, to be more than he that is borne vnder the other, as this Egyptiacall and Ethnickes fooliſhnes beareth men in hand. The prognoſtication of theſe blinde prophets, is good to bee borne in a mans boſome to know the day of the moneth The reſt of their practiſe, is not worth one haw. In Deuteronomie the 28,29,30, chapters we may ſee, that all theſe euils and many more, than the Aſtronomers ſpeake of,come vnto vs for ſin, and the tranſgreſſion of Gods commaundement. It is

neither

neither ſunne nor moone. Iupiter nor Mars, that is the occaſion or matter of wealth or woe, plenty or ſcarcity, of war or peace: neither is the cauſe of peſtilence the putrifaction of the aire as Galen writeth, but the contempt of Gods commaundement is the cauſe, as thou maieſt reade in the chapiters of the Scriprure a little before rehearſed; the aire, the water, and the earth haue no poiſon in themſelues to hurt their Lorde and maſter man. But firſt man poiſoneth himſelfe with ſinne, and then God vſeth theſe elements ordained for the life of man to bee the occaſion of hys death. Reade the places, and knowe, that good health is numbred among the bleſſinges of God, and appertaineth vnto thoſe that feare and keepe Gods commaundements, and not to thoſe that be deſtinied to liue long, by the fauour, and reſpects of planets. And the euill of what kinde ſo euer it be, is the maledictiõ of GOD, againſt ſinne. The phyſicians ſay, that the chiefeſt remedie againſt peſtilence, is, to flee from the place where the aire is cotrupt. Gods law ſaith, flee whither thou wilt; the Lord ſhal make the peſtilence cleaue and aſſociate thee till it conſume thee from the world[a]. Againe, in the ſame chapiter, the diſeaſe or ſickenes ſhal be faithful, that is to ſay, ſticke faſt to thee, vſe what medicine thou wilt, Galen ſaith, that the chiefe remedie to preſerue from peſtilence, is to purge the body from ſuperfluous humors, to haue a free and liberall winde, and to auoide the aboundaunce of meate and drinke. God ſaith, nothing preſerueth, but the obſeruation of his commandements. If wee offend, the beſt

[a] Deu. 28. 21

remedie

remedie is penance and amendment of life. It maketh no force how corrupt the aire be, so the conſciéce of man in Chriſt be cleane from ſin. Thogh there die 1000 of the one ſide of thee,& 10000 on the other ſide, thou ſhalt be ſafe[a]. He will let thee liue to ſerue longer in the worlde, to the glorie of his name, and if thou die, it is, bicauſe no malice of the worlde ſhoulde corrupt thy life, and bring thee from God. Further,to take away the miſeries of this worlde. If ſuch as care not for God eſcape in the time of peſtilence or war, it is to call them to a better life[b], if they amend not, they are reſerued to a greater paine.This is ſpoken not as thogh I contemned the gifts of GOD, philoſophie and phyſike, but to take from men, all vaine hope in the artificiall medicines,and giue onely the glorie vnto the name of God.

a Pſal. 91.7.

b Rom. 2.4.

They abuſe the name of GOD that perfourme not the thing they promiſe in Gods name, by anie othe or vow, made according vnto the law of god, whether it be betweene man and God, as in the holie ſacrament of Baptiſme, and the holie ſupper of the Lorde, whereas wee ſweare and promiſe to liue after his will and pleaſure. Or when man to man bindeth himſelfe to anie conditions or promiſes by the inuocation of GODS name, or teſtimonie of his owne conſcience. If the one keepe not touch and promiſe with the other, hee that dooth offende, abuſeth not onelie his owne faith, which ſhoulde bee alwayes ſimple and true, but alſo contemneth the maieſtie and omnipotencie of God, in whoſe name the othe was taken. And not onelie the lawe of God, but alſo the

lawe of man, punisheth this horrible periurie, as yee maye reade, howe hee that tooke the name of God in vaine, was stoned, to death; so
a Psal.5.6. saith Dauid [a]: so saith this commandement, God will not leaue him vnpunished that nameth him
b Act.5 1. in vain. Example we haue in Ananias and his wife [b]
c Eſay 10.2 Nouel.constit.77. the children of Israell were slaine for periurie [c] The emperour Iustinian commaundeth to put to death the blasphemers.

Such as trust in their owne strength, or riches, abuse, and blaspheme this name of God. Which neuer was, nor shall be, vnpunished in this world, in the worlde to come, or in both. Examples we
d Eſay.10. 13. haue in Assur [d] Holofernes [e], Aiax that saide hee
e Iudith.13 8. coulde ouercome his enimies without God, at the length was not ouercome of his enimies, but killed himselfe.

Those that sweare by the name of GOD, and likewise by the name of Saints offende this commandement. As when the form of their oth is thus: *As helpe me God and all saints*, for the othe must bee
c Deut.6.13 onelie in the name of God [f]. Howe this sinne in
d Ierem.5.2 Soph. 1.5. swearing by anie than God is punished, reade Hieremie [g] and Soph. reade the 7. of Iosua, and learne the forme of a true oth there, when he constrained Achan to confes the truth by the vertue of an oth. It is a manifest argument of impietie and false beleefe, when people swear by anie creatures.

Such as giue their bookes a holie and religious title, and the contents thereof is none other, than the defence of superstition and inquirie of vaine glorie, or his owne priuate commoditie, and the abuse of the name of God.

They

They offend greeuouſlie this commandement that ſweare without neceſſitie: more greeuouſlie, when for euerie light trifle or matter of nothing: moſt greeuouſlie, when men ſweare to mainteine a falſe cauſe, to obteine an ill purpoſe, to oppreſſe the truth, or to iuſtifie the wrong. The oth therefore muſt bee (as Hieremie. ſaieth) in veritie, iudgement and iuſtice. There the prophet exhorteth the Iſraelits to reuerence the name and glorie of God, and that they beleeue ſtedfaſtlie the vniuerſall prouidence of God, that they abſteine from falſe othes and periurie; for God ſeeth not onelie the works of man, but alſo the words and thoughts of the heart. Therefore no man ſhould ſweare, except he know perfectlie the thing to bee true that he ſweareth. Hiere. 4 2.

That is the firſt thing that man ſhould haue in his conſcience before he ſweare. The ſecond, that he ſweare not temerouſlie nor lightlie without reuerence of Gods maieſtie, but with iudgement, that is to ſaie, when neceſſitie conſtreineth, for the glory of God, or defence of vertue, at the commandement of a iuſt, and lawfull appointed iudge. Thirdly that it be in iuſtice, that the othe extend to nothing, that is agaynſt Gods lawes. If the oth haue not theſe three companions, it is periurie, whatſoeuer be ſworne, and blaſphemeth Gods name. As all thoſe that ſweare to pleaſe, and flatter the ſuperiour powers, when they make vngodly lawes. And thoſe that ſweare, in the lawes of men vnder the pretence of holy Church, and perſecute Chriſtes true members.

As for thoſe that be common ſwearers, and he

ſuffered to blaſpheme without puniſhment, it is ſo abhominable that the magiſtrats, they that ſwere, and all the commonwealth whereas they dwell, ſhall at length ſmart for it. Regulus the Romane, and the Saguntines ſhame chriſtian men, that would not for anie paine or puniſhment of the world, violat or breake their oth made by their falſe gods. The Saguntines burned themſelues. Regulus returned from his natiue countrie, and citie of Rome, to his moſt cruell enimies in Affrica, and would rather ſuffer the extreme tyrannie of his enimies, than to violat or break his oth that he had ſworne.

The fourth commandement.

Chap. 7.

Remember to ſanctifie the ſabboth daie. Sixe daies thou ſhalt labor, and doo all thy vvorks. The ſeuenth daie is reſt vnto God thy Lord, thou ſhalt doo no vvorke in it, neither thy ſonne nor thy daughter, thy ſeruant, nor thy maide, neither thy beaſt, neither the ſtranger that is vvithin thy dooers. For in ſixe daies God made heauen and earth, the ſea, and all things that is therein, and the ſeuenth daie reſted: therfore bleſſed God the ſeuenth day, and ſanctified it.

The end why this commandement was inſtituted,

The cauſe and end whie this commaundement was inſtituted, is diuerſe. Firſt, becauſe man ſhoulde vppon this daie call his intences and thoughts from the luſtes, pleaſures, vanities,

and

and concupiſcence of the world vnto the meditations of God, and his workes, to the ſtudy of ſcripture, hearing of the word of God, to call vpon God with ardent prayer, to vſe and exerciſe the ſacraments of God, to conferre, and giue according to his abilitie almes, to the comforting of the poore. Then likewiſe God by this commaundement prouideth for the temporall, and ciuile life of man, and likewiſe for all thinges that be neceſſary and expedient for man, in this life. If man, and beaſt, that is mans ſeruaunt, ſhould without repoſe, and reſt, alwayes labour, they might neuer indure, the trauaile of the earth. God therefore, as he that intendeth the conſeruation and wealth of man, and the thing created for mans vſe, commandeth this reſt, and repoſe from labour that his creatures may indure, and ſerue as well their owne neceſſarie affaires, and buſineſſe, as preſerue the youth, and offſpring of man and beaſt, till it come to a ſufficient age and conuenient force, to ſupply the place, and rowme of ſuch as death, or diſeaſe ſhall priuate, or diſable, from the execution, and vſe of ſuch trauailes as this carefull life ſhall neceſſarily require. So ſaieth the poet, the thing cannot endure, that lacketh ſucceſsiue reſt. That man and beaſt therfore might breath, and haue repoſe, this ſabboth was inſtituted, not onelie that the bodie ſhould be reſtored to ſtrength, and made able to ſuſteine the trauels of the weeke to come, but alſo that the ſoule and ſpirit of man whiles the bodie is at reſt, might vpon the ſabboth, learne & know ſo the bleſſed will of his maker, that onelie it leaue not from the labour and aduerſitie of ſinne,

but

but also by Gods grace, receiue such strength, and force in the cõtemplation of Gods most mercifull promise, that it may be able, to sustaine all the troubles of temptation, in the weeke that followeth. For as the body being alwaies oppressed with labour looseth his strength, and so perisheth: so doth the minde of man, oppressed with the cares, and pleasures of this worlde, loose all her force, lust, and desire that she had to the rest to come of eternall life; and so dieth not onelie the death of sinne, but hasteth what she can to hate and abhor all vertue. Almightie God therefore not onlie in his commandements, but also at the first creation of the world sanctified the seuenth day,[a] that is to saie, appointed it to an holie vse, or seperated it from other daies wherein men trauell in the businesse of the world. So is the meaning of this Hebrue phrase, or maner of speech, as ye maie read[b] in Iosua, they sanctified Kades in Galile, it is as much to saie in English, they chose or appointed the citie of Kades, to be a refuge or sanctuarie for murtherers to be safe there, till the cause of the murderer might be knowne. Howbeit, ye may not thinke that God gaue anie more holinesse to the sabboth than to the other daies, for if ye consider fridaie and saturdaie, or sunday, in asmuch as they be daies, and the worke of God, the one is no more holie than the other, but that the daie is alwaies most holie, in the which we most applie and giue our selues vnto holie works: to that end he sanctified the sabboth daie, not that we should giue our selues to euill, or such Ethnicall pastime as is now vsed amongst christian people; but being free that daie

a Gen. 2. 3.

b Iosu. 20. 7

Cod. lib. 3. Tit. 12. de feriis.

daie from the trauels of this world, we might consider the works and benefits of God with thankes giuing, heare the word and lawe of God, honour him, and feare him, and then learne who, & whete be the poore of Christ, our brethren in necessitie, that wanteth our helpe. The obseruation therefore of the sabboth dooth extend aswell vnto the faith we haue in God, as vnto the charitie of our neighbor: and not onelie that, but also vnto the beasts that trauell in our businesse, and be our necessarie seruants, the which we should in no wise abuse, not onelie for their labors sake, but also for the loue of him that hath commended them vnto our seruice, almightie God. Thirdlie the sabboth hithervnto from the beginning of the world, was, and is a type and figure of the eternall and euerlasting rest that is to come; as S. Paule diligentlie sheweth in the epistle to the Ebrues, and likewise S. Augustine: Such as beleeued the promise of God, declared by Moses, were led [a] by Iosua the princ, einto Palestina, and rested in Canaan, such as heare the word of God and obeie it, shalbe carried into the celestiall heauens by Iesus Christ, & rest into eternall ioy. Read diligentlie that chapter, and thou shalt find a verie necessarie doctrine, what is the cause that the most part of men enter not into this eternall rest. The contempt of our capteines wordes Iesu Christ, who would lead vs thither, haled we not backe, and left we not his commandement. Consider the persons rehearsed in this commadement. Thy sonne, thy daughter, thy man seruant, & thy woman seruant, thy beast, and the stranger within thy doores, those thou must

How far the obseruation of the sabboth extendeth.

a Heb. 4. & De ciuitat. Dei. lib. 11. cap. 38.

The persons rehearsed in this commandement

must not without necessitie constreine to any seruile worke vpon the sabboth, but see that they exercise themselues vpon the sabboth in hearing the word of God, and see they frequent the place of common praiers, and vse the sacraments as God commandeth: for those GOD hath commended vnto thy charge, as long as they be with thee, not onelie that thou giue them their wages that is due, but also see them aright instructed in the law of God, and liue thereafter. For if they perish by thy negligence, their bloud shall be required at thy hand. The stranger likewise within thy port, though he be of another religion, thou shouldest assaie to winne him vnto the knowledge and rites of thy religion, as thou seest heere commaunded vnto the Israelites, and consequentlie vnto vs all. For we are bound no lesse, but rather more than they, to the loue of God and our neighbor, and by expresse wordes commaunded to doo the same.[a] Heere let vs all crie out, and saie: We haue offended, and studie to amend, for there is heere condemned the auarice of all men that care not for GOD nor his law at all, but vse vngodlie and vncharitablie their seruants and beasts, as though they were made onelie of GOD, to serue his auaricious appetite, and not rather to serue the necessaries of their maisters, and likewise to glorifie GOD, as his word commandeth. Likewise in this commandement is condemned our vncharitable behauiour towardes our neighbour, and likewise the vngodlie and carnall feare that wee haue to teach a straunger the knowledge of God, we giue him the thing we owe him not, sauing by

a Iame.5.19

VVhat is condemned in this commandement.

the law of nature, and the thing that he maie well lacke or elſe obteine of another a ſupper or dinner for his monie, and neuer make mention of the thing wee owe him, in as much as wee be chriſtians. Thus can Ariſtotle intreat his gheſts, and Plato giue his almes. Our office is to communicate the knowledge of GOD with him, for to moone a communication, that the one might know the others faith. But this charitie and hoſpitalitie is vſed but of few men. In caſe a man ſhould make mention of anie ſuch almes, or intreat anie place of the Scripture at dinner or ſupper, it were a cloieng of the ſtomach, and taking awaie of the appetite, an ill fauored meſſe and the woorſt diſh that can be brought vnto the table.

Men ſaie that folke ſhould be merrie at the table, and let the preacher talke of ſcripture: as though the law of God made men ſorrie, which conteineth not onelie the ſolace and ioy of mind in this world, but alſo in time to come for euer. God take out of the hearts of men, all feare and ſhame, that we freelie confeſſe him, as occaſion ſhall be giuen, with Lot [a] that ſate in the gates of Sodoma, to inuite the ſtrangers that came to the citie into his owne houſe, to keepe them in vertue, and preſerue them from vice. Read the chapter, and ſee wherein conſiſteth true hoſpitalitie. [a] Gen. 19. 1.

Further, thou ſeeſt by this commaundement that the Iſraelites might conſtreine the ſtrangers within their citie, to heare and ſee their religion vpon the ſabboth, as euerie well ordered commonwealth, now in the time of the goſpell ſhoulde doo

Strangers to be conſtreined to religion.

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Further, thou ſeeſt by this commaundement that the Iſraelites might conſtreine the ſtrangers within their citie, to heare and ſee their religion vpon the ſabboth, as euerie well ordered commonwealth, now in the time of the goſpell ſhoulde doo

Strangers to be conſtreined to religion.

doo the ſame, and conſtraine all people to heare the word of God, and ſee the miniſtration of their ſacraments. This daie is appointed alſo for man to conſider and expound the workes of God the which he made in ſixe daies; for the leaſt creature that God made ſhall teach man a knowledge of the creator, if it be conſidered accordinglie. So that man ſhould not onelie vſe them, but alſo giue God thankes for them, to augment faith, to confirme hope and prouoke loue: therefore GOD bleſſed the ſabboth, to ſaie, made it honourable, ſanctified it, appointed it to an holie vſe, gaue it certeine priuileges, and would men to be that daie holie.

For as he hath appointed ſixe daies for vs to exerciſe our ſelues in the buſineſſe, and trauels of the world, ſo hath he appointed the ſeuenth to exerciſe the ceremonies of the church, which are inſtituted for the preſeruation of the miniſterie of the church: As to vſe common praier, heare the ſermon, vſe the bleſſed ſupper of the Lord, and to giue almes, [a] although the ceremonie of the ſabboth be take away, [b] which apperteined onlie vnto the people & common-wealth of the Ebrues yet one day of the weeke to preſerue, and vſe the word of GOD and his ſacraments, is not abrogated. Therefore in this commandement are two things to be obſerued: the one ceremoniall, during for the time; the other morall, and neuer to be aboliſhed as long as the church of Chriſt ſhall continue vpon the earth. The patriarchs before the law, [c] the prophets in the time of the law, [d] we being deliuered from the damnation of the law, [e] haue one

a 1.Cor.11. 17.& 14.23 & 16 2.
b Col.2.16.

Two things are in this commandement to bee noted.

c Gen.2.3.
d Exod.20. 9.
e 1.Cor.16. 2.

daie

daie to reſt from labor, and to applie our ſelues to the works of the ſpirit, which ſecretly in our ſelues ſhould be doone euerie daie togither with handie labour vppon the Sunday openlie without the labor of our hands. This ſundaie that we obſerue, is not the commandement of man, as manie ſaie, that woulde vnder the pretence of this one lawe, bind the church of Chriſt to all other lawes that men haue vngodlie preſcribed vnto the churche; but it is by expreſſe wordes commanded that wee ſhould obſerue this daie (the ſundaie) for our ſabboth, as the words of S. Paule declareth: [a] commanding euerie man to appoint his almes for the poore in the ſundaie. The text ſaith in one of the ſabboth: It is an Ebrue phraſe, and is as much to ſaie, as in the ſundaie: as you maie read the ſame maner of ſpeech in Luke & Iohn, [b] of the woman that came to the ſepulchre, to annoint the deade bodie of Chriſt. Luke ſaith, in one of the ſabboths earelie they came to the ſepulchre. And ſo ſaieth Iohn, by the ſame words, the which was the ſũday, as no man doubteth: for it is our faith, that Chriſt roſe the third daie. So maie you read [c] where the text ſaieth: It was euening, and it was morning, one daie, that is to ſaie, the firſt daie; which wee call the ſundaie. And thus alſo ſaie they that were beſt learned in the toongs amongeſt chriſtian writers: Iohn Chriſoſtome, Lactantius, and Eraſmus. For the preſeruation of the true meaning of the word of GOD, and right vſe of his bleſſed ſacrament, hee hath giuen vnto the church, apoſtles, prophets, paſtours, doctours, and others; [d] that ſhould teach vs the ſcripture and writings of

Sundaie not the precepts of man.

a 1. Cor. 16. 2.

b Luke. 24. 1 Iohn. 20. 1.

c Gen. 1. 5.

d Eph. 4. 11.

the prophets and apoſtles, which was declared to be true, with many ſignes & tokens, that we ſhould not wauer with euerie winde, and be carried into errors by the doctrine of man, that we ſhould not faine new doctrine out of our owne brains, but beleeue as the holie church of the patriarches, prophets, Chriſt and the apoſtles, which taught the people as they wrote, and wrote as they taught, that no man after their death ſhould deceiue the people, whom Chriſt redeemed with his pretious bloud, with falſe and prepoſterous doctrine. Thoſe Ethnike and Iewiſh doctours of the pope, howſoeuer they brag of the name of holie church, be no other than the defendors of the ſynagogue of Antechriſt.

Sure we be that Chriſt, the patriarches, prophets, and apoſtles be ſaued, & beleeued no more, nor none otherwiſe than they haue left vnto vs by writings, Better it is to be certeine of our doctrine and ſaluation with this holie church, than to aſſociat our ſelues with the rable of liers, that boaſt and brag of their abhominable and Ethnicall ceremonies, which bee condemned in the ſcripture, to be lawes for the holie church. God giue them grace to reade the holie bible, and to haue a little vnderſtanding of it, then ſhalt thou ſee who, and where is the holie church, that theſe dreamers attribute vnto their father the diuell, and antechriſt of Rome. And if they ſaie vnto thee, that thou muſt not take the text after thine owne minde, but after the minde of the holie doctours that haue written in the ſcripture, thinke with thy ſelfe that God hath giuen thee the ſcripture

ture to read therein, to thy ſaluation as well as vn-
to the doctor. Further, that thy doctor preach not
a lie for the truth, God hath giuen thee the ſcrip-
ture to iudge thy biſhop, doctor, preacher, and cu-
rat whether he preach gall or honie, his owne
lawes or Gods lawes. Further, ſaie boldlie & feare
not, for it is true that in matters and cauſes of
weight, the doctors agree not one with another;
no many times not with themſelues, as euery man
knoweth that hath read them with iudgement.
And as good arguments ſhalt thou find in them to
diſprooue, as to prooue the thinges that this late
found catholike church of the diuell woulde ſta-
bliſh. Againe thinke which was the moſt pure
church, and free from hereſies. The church be-
fore the doctors wrote, that onelie was taught by
the ſimple text, and wordes of the apoſtles, or the
church that hath beene taught this manie yeeres
by the blinde doctrine of men, then thou ſhalt ſee
that theſe doctours that they ſpeake of haue put
out Gods laws, and brought in their owne, as the
phariſies and rabbins did in the olde church. Be
not affraid of their holie name, but truſt to the ho-
lineſſe of ſcripture, then ſhalt thou not be decei-
ued. They ſaie the holie church muſt be heard &
obeied: true it is, but our faith is not grounded vp-
on thoſe that be of the church, though they be the
true miniſters of Gods word, but vpon the word it
ſelfe. [a] Therefore when the authoritie or teſtimo-
nie of the church is alleaged, man that loueth his
ſaluation, muſt ſearche where, and what the
church is; what times, and when the writers
were moſt ſincere; and not beleeue theſe yeſter-

a Matth. 16. 18

daies birds, that ſing as the popingaie, they know not what: as they bee taught out of a ſhameleſſe ſchoole, that began with murder, is mainteined with ſacrilege, & ſhall be deſtroid with the cleereneſſe & brightneſſe of the ſonne of man, comming to iudgement.

It apperteineth vnto no man in what authoritie ſoeuer he be, to iudge who preacheth falſe, or who true, but vnto the word of God onelie, which interpreteth it ſelfe, when it is with iudgement conferred: but of this is required a more prolix worke which God ſhall giue in time.

Now the works of this precept, bee alſo theſe, godlie to preach his word, and to vſe the ſacraments, as he teacheth in his worde, to heare them reuerentlie that trulie preach; to honor the word of God, and helpe to the preferment thereof as much as maie be, to ſuccor the profeſſors thereof, which be, haue beene, and euer ſhall be (if they preach trulie) in the moſt miſerable condition of the world. [a] To neglect the preaching of Gods word, as theſe doo that looke for the fleece, and care not for the ſheep, is a worke againſt this commandement. To aboliſh the preching of the word, as thoſe doo that haue brought into the churche maſſing and mumbling of canonicall houres (as they call them) which neither they that ſaie them, nor they that heare them vnderſtand, is a worke alſo againſt this commandement. They ſaie, God vnderſtandeth them; What then? So he vnderſtandeth likewiſe the cuckow, and the lowing of the cow, which is as good, and better praiſe vnto God, than the ſuperſtitious and vnknowne praier that

a Matth. 10. 22.

thou

thou mumbleſt, for they vſe the gift that God hath giuen them, to ſound an vnknowne voice, & thou abuſeſt the gift of God, which gaue thee a toong, to edifie thy ſelfe and thy neighbour, likewiſe to preach the lord omnipotent: but thou makeſt thy toong an inſtrument to ſpeake thou woteſt not what. When thou ſhouldeſt crie for mercie & ſay: Lord heale my ſoule for I haue offended thee. Thou ſaieſt: I haue kept the waies of the Lord, and haue not departed by iniquitie from my GOD. Thus the pſalmes, and the bookes of the ſcripture, thou readeſt without iudgement, and knoweſt not what pſalme is meet for thy neceſſitie, and ſtate of the people that be preſent, no more than hee that neuer ſaw the ſcripture: yea ſometime thou readeſt a falſe hiſtorie, and either thou attributeſt the honor due to God vnto the ſaint thou worſhippeſt, or honoreſt him in the earth, whoſe ſoule peraduenture is in hell: For Auguſtine ſo ſaith, that all be not glorified ſoules with God, whoſe reliks men worſhipped in the earth.

To teach falſe doctrine, is a worke againſt this commandement. Likewiſe to deprauate the vſe of the ſacraments, otherwiſe than they bee taught in the ſcripture, is againſt this commandement, to vſe them to another end than they were inſtituted. To honor them as they doo that inchant the water of the font, and chafe it with manie a ſuſpire and deepe fet breath. Such as honor the bread & wine, which the ſcripture dooth not onelie teach to remaine in their ſubſtantiall eſſence and nature without changing, but alſo reaſon, and all the wits of man. Further, the beaſts of the earth, fowles of

the aire, and fiſhes of the water, know there is no change of bread nor wine, and witneſſe that the ſcripture is true, bread to remaine bread, & wine wine, 1. Cor. 10. 11. Further to augment the ceremonies of the church, & bring in a new Iudaiſme and Aaronicall rites, is againſt this commaundement, as the biſhops haue vſed the matter, there be more ceremonies in the church of Chriſt than were in the church of the Iewes, as it ſhall eaſlie appeare to him that ſhall conſet our church with the bookes of Moſes. Seneca reprehended the rites of the Iewes, and cheeſlie the ſanctifieng of the ſabboth. What would hee ſaie, if he ſawe our churches that haue not the ceremonies commanded by God, but by man, to the diſhonouring of god. To neglect a charitable deed to our neighbor vpon the ſabboth daie, is to breake the ſabboth, [a] not to ceaſe from doing of ill, but to abuſe the reſt and eaſe of the ſabboth in ſportes, games and paſtimes, keeping of markets and faires vpon the ſabboth is not to vſe wel the ſabboth. It is as much as to ferrie to God, and worke to the diuell: for ſpeciallie all vnlawfull plaies and ſports be vſed vpon that daie. It is againſt this commaundement to keepe or dedicate anie feaſt to anie ſaint, of what holineſſe ſoeuer he be: therefore ſaith the law, Ye ſhall celebrat the feaſt vnto the Lord, [b] this honor ſhould be giuen onelie vnto God. In the old teſtamen was no feaſt euer dedicated vnto anie ſaint, neither in the new, ſuch feaſts happened after the death of the apoſtles, as it is written in Euſe. And better authoritie haue they not that bee the authors of theſe holie daies, the which the councell

contra ſuperſtitiones

a Mat. 12. 1. Luk. 6. 1.

b Exod. 23. 14

Eccle hiſt. lib. 4. cap 15.

of

of Lugd. hath giuen vs, they haue not aboue two hundred ſeuentie and three yeeres in age, and are the leuin of the pope. In Trip. hiſt. there is no mention of ſaints holie daies. Few of S. Hier. And likewiſe of S. Auguſtine. The ſundaie, and the houres thereof appointed for a decent order, to preach the word of god, to vſe the ſacraments, to haue cõmon praiers, to prouide for the poore, is to be obſerued, that all things maie be done in order, [a] as for the other lawes that they haue made, concerning faſting, & ſatisfaction for ſinne, and would defend them vnder the pretenſe and title of mortification of the fleſh, that gloſe ſerueth not for their purpoſe: but their hypocriſie laith wait to deſtroy the true doctrine of Chriſt, if it be not auoided. They teach neither what mortification is, neither how the fleſh maie be beſt kept vnder to obeie the ſpirit. Mortificatiõ ſignifieth either patience, which God requireth in the time of aduerſitie; or temperance commanded of God, to refraine the luſts & concupiſcence that fighteth againſt the ſpirit, it ſignifieth not ſuch voluntarie faſts, celebrating of maſſes, or anie ſuch other dooings of ſuperſtitious ceremonies, as man chooſeth to doo, without the commandement of God. Of patience vnder the croſſe, & of aduerſitie S. Paule ſpeaketh, [b] alwaies ſaith he, beare about with vs the mortification of the Lord Ieſu in the bodie, to that end that the life of Ieſu may be manifeſted in the bodie. And in the ſame place, alwaies we that be liuing for the loue of Ieſus, are deliuered to death, that the life of Ieſus might appeare in our mortall fleſh. This calleth S. Paule mortification, that is like vnto the

Lib. 9. cap. 38

In cap. 4. ad Gal. ca. 18. eph. ad Ianu.

a 1. Cor. 14. 40.

b 2. Cor. 4. 10

affliction of Christ, of temperance, and sobrietie in meat, drinke, and all other things, it is written in Luke: [a] Beware your hearts be not oppressed with gluttonie and drunkenesse. [b] These kind of spirits be not cast out, but with fasting and praieng. Likewise whether we speake of patience in aduersity, or temperancy in felicit e, both these works are commaunded of God. And it is lawfull for euerie man to choose for him selfe suche exercises as best bee conuenient to his owne age, and condition of hys bodie. Therefore Paule saith [b] I chasten my body, and bring it into seruitude, to this end, that intemperancie let not the holie ghost, with draweth not his minde from praier, make him not vnapt to studie, and to the vocation he was appointed vnto. This is the ende, why wee should do these workes, not to merite our reconciliation for sinne, but to labour against the deuill, the world, sinne, and the flesh with the holye Ghost, to preserue our selues in the fauour of GOD. Temperauncye is in generall commended vnto all men, and all times, howe-beit not one manner of exercise, in this vertue can bee appoynted for all men, but euerie man, maye choose for him selfe, what exercise hee listeth, and is most conuenient, for his disease. Such as bee passed in age, and wyth cares of this worlde, haue lost the strength of their bodies: needeth not so great abstinence from meates and drinkes; as those that bee yoong, and in the middest of their strength. As wee maye see in one man Dauid, that needed more exercises before hee was put into exile, then after when scarse could the bones bear about the weake body

a Luk. 24. 34
b Matth. 17 21.
c Ephe. 6. 11
d Cor, 9. 27.
Temperãcy

bodie that was far broken, with the troubles, and care of this worlde. Health is the greate gifte of God, and faireſt beautie of man or woman, therefore it muſt not be hurt, neither with ouermuche abſtinence, neither with diſſolute liuing; woulde to God people woulde followe the Scripture in this mortification, then the world would amend doubtles, but there is nowe nothing but a carnall libertie of the goſpell, which hindereth much the glorie of God. Health.

The paine of ſuch as violate this commaundement, and do anie vile worke without neceſſitie, is that he ſhould be ſtoned to death[a]. a Numb. 15, 32

Thus I haue rudelie opened the firſt Table of the ten commaundements that containeth foure commaundements, the which diuiſion, Ioſeph, Origen, Ambroſe, and Auguſtine doo approoue. In an other place hee numbreth but three in the firſt, and ſeuen in the nexte Table, by reaſon of a certaine allegorie. And him dooth the maiſter of the ſentence followe; howbeit, the firſt diuiſion is true, as the text in Exodus is plaine[b]. Whereas the tenth cõmandement; Thou ſhalt not couet, is but one cõmandement, as I haue diligently ſerched all the editions that we haue in the Hebrew toong. With one point, periode, and ſentence he concludeth the whole commaundement, whiche manie men diuide into two. Thou ſhalt not couet thy neighbours houſe, that is one with them. Thou ſhalte not couet thy neighbours wife, is an other. But the text declareth manifeſtlie, that it is but one, for all is comprehended within one, and vnder one ſentence. In Deuteronomie certaine

Antiq. lib. 6 cap. 3.
Hom. in Exod. 8
In cap 6. Epheſ.
Lib. 3 ad Bonifac.
In Exod. queſt. 71
Lib. 3 diſtinct 40
b Exo. 20, 8

c Deu. 5, 28

taine latter editions maketh diuiſion of the texte, but that is nothing to the purpoſe. There Moſes repeateth the wordes vnto them that knew before the diuiſion of the Tables. Further, the printers therein followe the mind of one Maymon an Hebrew, and not the originall in Exodus. Further, in the oldeſt edition and print that I haue ſeene (as farre as I knowe, there is none elder, if there be, it is but one) the tenth commaundement in Deuteronomie is not diuided, the which edition Venis gaue vnto vs, Anno 1494. Further, Onkelos the Chaldie interpreter in Deuteronomy maketh but one commaundement of the tenth. I woonder that ſome which be not ignorant of the tongs follow not the trueth of the texte, but make the commaundement that forbiddeth images, a precept ceremoniall, ſo I might ſay, this were alſo ceremoniall; Thou ſhalte haue no ſtrange gods before my face: for all the commaundements bee of one vertue and ſtrength. If the one may be in effect ceremoniall, ſo may the other, but theſe opinions I paſſe ouer at this time.

The ſecond Table.

Chap. 8.

Honor thy father and mother, that thou maieſt haue long life in the land that the Lorde thy GOD ſhall giue vnto thee.

As in the firſt Table are comprehended all the workes that appertaine vnto ſuche religion and honour as belongeth onelie vnto GOD, as in the

first precept, knowledge, feare, faith, and loue of God. In the second is forbid all externall idolatrie In the third externall profession of GODS name, his worde, and his workes, as by praier, thankesgiuing, preaching, and confessing his truth before the worlde. In the fourth, howe we should honour him with publike Sacraments and ceremonies in the church. So in this second Table, is comprehended all such workes as appertaine vnto God and man. And in this Table is prescribed how, and by what meanes one man may liue with an other in peace and vnitie, in this ciuile life, during the time of this mortall body, vpon the earth.

Manie noble wittes haue applied greate diligence and studie, to prescribe suche lawes as might best and most commodiously gouerne and keepe the people in a politike felicitie. To liue quietly, prosperously, and wealthily. As Lycurgus the Lacedemonian, Solon, Plato, Aristotle, the Greekes. Numa Pompilius, Cicero, and other, the Romanes. Amongest christians, Constantine, Iustinian, and other. Those men haue done somewhat to associate people in cities, and realmes by wisedome, to keepe them in an honest order with vertuous lawes, and to remoue the occasion of vice and discord by iustice.

Howbeit none of them all, nor all they together, haue prescribed so perfite, and absolute a forme of a politike wealthe, as Almightie God hath doone vnto hys people in this seconde Table and fixe rules. Neyther so equallie pondered the diuersitie of sinne and transgression of iustice as this lawe dooth; nor so indifferentlie

prescribeth

preſcribeth correction and puniſhment according vnto the grauitie and greatneſſe of the fault, but is too cruell in the leſſe offence, or either hee too mercifull in the greater; as yee may ſee in the iniuries of theft puniſhed, and blaſphemie of god, with adulterie vnpuniſhed.

After that hee had gathered togither this people into one companie and multitude, brought them out of Ægypt, and appointed them a lande and cities where they ſhoulde liue, as members of one common-wealth. Hee preſcribed vnto them certaine lawes, withour the which, no common wealth can long indure. For it is no leſſe maiſterie to keepe a realme in wealth from the dangers to come, than to winne it from aduerſitie, when aduerſitie is preſent. The firſt lawe to preſerue a common-wealth is, that the people therof know howe to reuerence and honor God aright, who is the preſident and the defender of all cities and realmes. If hee be neglected, there followeth doubtleſſe a ruine, and change of the common-wealth. This ſawe all they that wrote lawes for the preſeruation thereof, not onelie Moſes, and chriſtian writers, but alſo the Ethnickes, as Ariſtotle Polit. lib.7. cap.8. Where as hee numbreth too workes to be done in the citie: the principall worke, is religion at the altar of God, which men call ſacrifice. They knewe, that no citie, nor realme coulde continue long in wealth, excepte they had the fauour of God though they coulde not tell, howe to honour him aright. Wee likewiſe knowe the ſame the fauour of GOD, firſt and chieflye to preſerue the common-wealth, and

be assured by his worde howe we may honor him, to say as it is taught vs in the first Table, and foure first precepts.

The second lawe necessarie for euery common wealth is, that the people among themselues liue in peace and concorde, without discorde and dissension. As Salust saith, Little things by concord increase, and great things by discorde decrease: that sawe the poore shepeheard Melibœus in Virgill when hee saide: lo, whether (or into what miseries) hath discorde brought the wretched citizens.

Not onelie Rome and other most noble common-wealths, lost their liberties and themselues, by discorde, but also the common-wealth of the Israelites, as ye may reade [a] how of one kingdome was made two for the discorde that God suffered to be among themselues for the idolatrie of King Salomon: whereas yee haue an example, that no common-wealth can indure, whereas the precepts of the first Table be neglected. Almightie God therefore, after that hee hath taught the people, what is to be doone towardes him in the first Table: hee sheweth in the second Table, what we shoulde doo one to the other of vs, that peace and concorde might be among vs. Which cannot be, whereas one knoweth not, what reuerence and honour shoulde be doone to the other: For whereas al men wil be like, there is neither wealth nor vertue; but contention, and hatred, which is the matter and ground of all calamities and mischiefe. The lawe of God therefore, in the firste front of this second Table, doeth appoint and in-

[a] 3 Reg 12.

stitute

ſtitute a certaine emperie, and dominion to bee had among his people, that one perſon might be knowen from the other, commaundeth obedience vnto the ſuperiour powers, ſayeng, Magnifie or reuerence thy father and mother. If this order be kept, there is a rewarde appointed for the obſeruation thereof, as the text ſaith; Thou ſhalt liue long vpon the earth. After that people of a common-wealth knowe eache of them their duties, it is neceſſarie there do followe a lawe to maintaine them in peace and vnitie; therefore followeth it in the Table; Thou ſhalte not kill, which precept is a munition and defence of the peace. Howbeit becauſe there followeth alteration and chaunge of the common wealth, muſt prouide, how the places of thoſe that die may bee againe furniſhed, that with the departure of one, may followe the ſucceſſe of an other, wherefore God putteth the ſixt canon that defendeth marriage, whereby is preſerued this common-wealth, and as godlie it continueth as it began, the which lawe is not onelie neceſſary for the preſeruation of the common-wealth to come, but alſo to preſerue the ſtate preſent in peace and tranquillitie. For neuer was there greater occaſion of diſcorde, and debate betweene common-wealth and common-wealth, prince and prince, priuate perſons and priuat perſons, than for the abuſe and violating of marriage, and committing fornication, with ſuch like vices, as it is to be ſeene by Dina[a], by Thamar[b], by the prieſtes wife abuſed of the Beniamites[c].

a Ge.34. 25
b 2.Sam.28.
c Iudg. 19, 20,21

For the rape of Helena Troy periſhed; for the oppreſſing

oppreſſing of Lucrece, Rome and others. Then as there be laws to preſerue the perſons themſelues of the common-wealth, ſo muſt there be lawes to preſerue ſuch goodes as doe appertaine vnto the members of the common-wealth, that one do no wrong vnto the other, but euerie man be content with his owne condition and proper goodes, and not to vſurpe authoritie ouer his neighbours. Therefore the right lawe is concerning the defence of proper and priuate goodes; Thou ſhalt do no theft.

Howbeit, ſeeing wee are fraile and ſo ill, that manie times wee tranſgreſſe ſome or all theſe lawes that preſerue the common-wealth, it is neceſſarie to find and prepare ſome remedie to haue the tranſgreſſer puniſhed, and the perſon that is hurt and offended reſtored vnto his right, therefore is there this clauſe and rule in the law; Thou ſhalt giue no falſe teſtimony againſt thy neighbor, which is the ninth commaundement, and bindeth as well the ſuperior powers to ſee equitie and iuſtice without reſpect of perſons, as the cauſe requireth, obſerued, as thoſe which ſhall be witneſſes in a matter doubtfull to ſay as they know truly. And likewiſe, that in buyeng and ſelling, and in all other contracts men vſe no fraude to gette their goodes. Theſe lawes nowe I will open in order as they ſtand plainelie and ſimplie as I can, to the vnderſtanding of the text; and of them I will ſpeake ſeuerallie, they being the founteines and originall of all politike lawes. The firſt law that eſtabliſheth the authoritie of the ſuperior powers, beginneth with the name of the father & mother.

For

For after, and next vnto God wee owe moſt reuerence vnto them of whome wee haue receiued this naturall life, by the helpe of GOD, and they likewiſe haue ſuſtained the paines of our education and bringing vppe, than vnder the name of the parents is concluded all other perſons to whome wee owe obedience and loue; as the countrie where wee were borne, or where wee haue our liuing that we be true and faithfull vnto it. Garniſh it what wee may and inrich it with all godlie knowledge, artes, and other commodities, not to hurt it but to die for it as iuſtice ſhal require. Then the prince or magiſtrate that hath the defence of the countrie, and the people of the ſame committed vnto his charge: Tutors appointed for youth, ſuch as teach anie craft or handie meanes to liue by. The doctors and teachers in the miniſterie of the church, whome the Scripture calleth the fathers of the people [a]. Then ſuch as bee by nature and parentage our kinsfolke, alſo all that bee our elders vnto whome wee owe obedience. Theſe be the perſons that be vnderſtoode by the father and the mother.

Fathers and mothers.

Our countrie.

The prince and magiſtrates.

Tutors and maiſters ouer youth.

Miniſters.

a 1. Cor. 4. 15

Kinſfolke.

honor.

The text ſaith, that I ſhoulde honor them, the which worde in the Hebrew hath a greater force and ſtrength than one worde in Latine or Engliſh can expreſſe, it ſignifieth to ſet much by, to haue in eſtimation, to preferre and extoll; and requireth theſe affections in the heart, and not onelie externall reuerence as be faire wordes, outwarde geſtures without the loue of the heart. To obey them in all things honeſt, agreeing with the lawe of God, not contemne them, neglect them, hate them

them,or be vnkinde to them; to help them as we be able, if neceſſitie require; to put our liues for them, and to pay them their due, and that without murmure and grudge. For all thoſe that I haue rehearſed be as our fathers, and as it were a ſecond god appointed for vs vppon the earth. Therefore if thou wilt haue a verie true image to expreſſe God omnipotent thy ſole God and maker vnto thy reaſon and externall ſenſes, ſet thoſe ſuperior powers before thine eie, which haue or doe trauell for thy wealth and commoditie, thy father and mother as is before ſaide. The prince and king that trauelleth howe to keepe thee in thine owne countrie in wealth and felicitie, that thou be not made priſoner nor bondman vnto a ſtraunge nation, thy aduerſaries and thy mortall enimies. The land it ſelfe bringeth thee fruite, and all things neceſſarie for thy life, the whiche thy fathers wanne with their bloud, and maintened with their bodies and goodes. Thy preacher telleth the will of God, and all his ſtudie is to bring thee to eternall felicitie vnto thoſe thou oweſt of duetie a filiall reuerence and honour; the which was obſerued alſo among the Gentiles, as Iuuenall the poet ſaith, who thought it a faulte woorthie death, if the yonger honoured not the elder. As for the defence of the countrie, it was, and is, graunted of all naturall men, that there needeth no teſtimonie nor example. The profane writer Horace thus ſpeaketh, that it is ſweete and decent to die for the countrie. The Lacedemons that were ſlaine in Termin, had this epitaph vpon their graues; Thou ſtranger ſay that thou ſaweſt

vs here dead whiles wee obeyed the holie lawes of our countrie, as for our honour and reuerence to ſuch as teach vs the worde of God, it is ſhewed in the examples of the Corinthians, and likewiſe of the Galathians that were ſo prompte to obey Paule before they were ſeduced, that they would haue plucked out their owne eies to haue doone Paule honour. Valerius Maximus lib. 2. cap. 10. writeth, how in Rome the elders were alwayes taken as fathers of the yonger, and that no youth ſhoulde ſit at anie feaſt, till their elders had place, they ſhould be the laſt that ſate, and the firſt that roſe from the table. Euery man ſhould reuerence & honor theſe ſuperior powers, not for feare, but for loue. And conſider that God beginneth not this ſecond Table with the dominion and imperie of the father in vaine, or without cauſe, but meaneth that wee ſhould none otherwiſe loue the ſuperior power of the earth, and bee affectionated to them than to our naturall parents, and obey them in al things that is conſonant or not againſt the lawe of GOD; Likewiſe the ſuperiour powers ſhoulde bee none otherwiſe affected with loue towardes their ſubiects than the father is towardes the ſonne. Conſider the worke and ordinance of God in this ſuperioritie and dominion that preſerueth the good, puniſheth the ill, aduaunceth vertue, and oppreſſeth vice, to the preſeruation and wealth of the common-wealth. Thine office is to conſider in what place the ſuperior is ſet, and how the diuel trauelleth without ceaſing to trouble the tranquilitie, peace, and good order of euerie common-wealth, by ſedition, treaſon, warre,

and

and lasciuious, and dissolute maner of liuing. Further, he laboreth continualy to subuert the prince and gouernor thereof, to bring him from vertue to vice, that they may both with vngodlie lawes, and euill example peruert the people, and bring them from God. As thou maist see by Dauid and Saule, two vertuous and godlie kinges, at the beginning of their raigne. Saule he vtterlie lost in this worlde, and in the worlde to come. Hee so intricated and wrapped Dauid in the snares of sinne, that scarce could hee finde his colour and returne to grace. Marke howe hee did dare and blinde Salomon the wisest that euer raigned, and brought him vnto idolatrie. Remember that they that rule bee men, and haue likewise their infirmities, and without a singular grace can not gouerne well, as Salomon saieth; that the eie see, and the eare heare, God giueth both. The meaning of the which text is, that if the magistrate haue good counsell', and see what is best for the common-wealth, and the people obey it, it is the worke of God, no humane sapience, diligence, and industrie is sufficient for this vocation. Therefore Saint Paule saith[a]; Our abilitie and sufficiencie is of God, when wee haue considered the malice of the diuell against such as rule in the world, and likewise the rulers proper infirmities, then let vs consider likewise our owne sins, and naughtie life for the punishment wherof God giueth many times cruell, and vngodlie gouernours; as hee geueth, good, wise, and louing princes, to such as doe feare his name. If they happen to fall from God, and followe vice, it is not thy duetie strait-

[a] 2. Cor. 3. 5

way to calumniate, ſpeake, mooue ſedition, caſt off obedience, loue, and feare that thou oweſt vnto them, but pray for them, ſtudie what thou canſt to call them againe to God, bee prone to forget and remit the offence; remember Dauid and Saule that fell, and yet retourned, diſſemble at ſuch faultes as be curable leaſt the publike peace be troubled: remember, though hee be nought that ruleth the place and office that he is in, is the order and worke of God, ſo if thou put difference betweene the office it ſelfe which is good, and the officer that is euill, it ſhall keepe thee in a feare, that thou reuerence a good and goodlie gouernaunce in an ill gouernour. As Paule loued the pollicie and lawes of Rome and neuer taught ſedition, though he hated Caligula and Nero, the emperours that occupied the empire and dominion. Beware therefote of contumacie and diſobedience againſt the ſuperior powers, obey them in all things, where they commaunde thee nothing againſt Gods lawes. So commaundeth Paule[a], for they are appointed vnto that place of gouernance to be Gods vicars, to execute his lawe, his will, his pleaſure, to bring men vnto God, and not to carrie men from God, for incaſe they inſtigate their ſubiectes to the tranſgreſſion of Gods lawes, we muſt obey neyther them, neither their lawes, they bee not then our fathers, but rather ſtrangers, that woulde drawe vs from the obedience of God, which is our very father. It is not decent, that their authoritie ſhoulde bee aboue, and gods authoritie vnder. For as mans authoritie dependeth of Gods, ſo ſhoulde it bring men, and leade men

[a] Epheſ. 6. 1.

men to God. Whereas they commaunde nothing againſt Gods lawe: thou haſt heard before what reuerence thou oweſt vnto them. A thing more vnnaturall is there not, than to ſee the ſonne diſhonour the father, the ſubiect his ſuperiour: as wee learne not onelie by the Scripture, but alſo by the examples of all other beaſtes of the earth, and foules of the aire except a fewe; therefore the booke of Iob ſendeth vs vnto them to learne wiſedome[a]: So dooth Plinie ſhewe what wiſedome the beaſts of the earth hath taught man. Bee not as the viper that gnaweth out the bellie of hir dame, and ſeeketh hir owne life with hir dames death. Followe the nature of the cicone that in hir youth nouriſheth the olde days of hir parents: thus thou arte bound to do[b]. If thou doe it, thou ſhalt haue the reward which is to liue long vpon the earth[b]: if thou do it not, be aſſured that God will puniſhe it, though man do not. Reade the fiue and thirtie chapiter of Ieremie the prophet, and marke howe God puniſhed the children of Iſraell for diſobedience, and rewarded the Rechabites for obedience of their fathers will.

a Iob 12.7. Nat. hiſt. lib. 7 cap. 17 Plin. Natur. hiſt. lib. 10. cap. 23.

b Ex. 20. 12.

Now it is neceſſarie to know the ſuperiours dutie. Firſt, the fathers to the ſonnes, then, of others that beare rule in the world. *The dutie of ſuperiors*

The fathers office is to teache and bring vppe their children in the knowledge and diſcipline of God, to knowe him aright, and keepe them from wantonneſſe and vngodlie life[c], not to prouoke them to ire, but gentlie winne them to vertue and loue, without ſeueritie and rigor, if faire meanes can auaile, if not, to vſe the rod and puniſhment *Of fathers.*

c Epheſ. 6. 4 Deut. 6 7.

as hee ſeeth the cauſe require, and not to bee remiſſe and negligent in correcting his childs fault, neither to winke at his ill doings[a]. But alas, howe can this be doone, whereas the parents themſelues can ſcarce repeate by heart the articles of the faith, the Lordes praier, and ten commaundements. How can thoſe miſerable perſons teach their children the meaning of their beleefe, the vertue of praier, the daunger of ſinne, or right vſe of the ſacraments. This the worlde oweth vnto the holie church that is extolled vnto the higher heauens, that hath robbed people, not onelie of the Scripture in a knowen toong, but alſo preferred vnto the cure of ſoules, ſuch as ſing ſol, fa, and can doe nothing leſſe than the thing that appertaineth vnto their office. Nowe what the prince and magiſtrate ſhoulde be, what their office is towardes their ſubiects, what is their reward if they gouerne well, and what their paine if they do the contrarie, it ſhall appeare by the Scripture.

[a] Pro. 13, 24 and 23, 13 Eccleſ. 30, 1. &c.

Of kings. Deut. 17. 24

What the king ſhoulde be, it is written, Deuter. 17. and likewiſe what things they ſhoulde doe, or not doe. If thou wilt (ſaith God vnto the Iſraelits) haue a king, thou ſhalt take him that I choſe in the middes of thy brothers (vnderſtande that nowe al kings, be they good or bad, are put in their authoritie by God) thou canſt make no ſtraunger king ouer thee. In theſe wordes is declared, that whoſoeuer wil gouerne a common-wealth aright, muſt loue it, and the members thereof, as the father his children; as Xenophon ſaieth, a good prince differeth nothing from a good father, Ariſtotle

ſtotle ſheweth many conditions that are neceſſa- 2.lib. Politic.
rilie required in him, that ſhoulde bee preferred 5.cap.9.
to the gouernance of a common-wealth. The firſt
is, that he loue it, and the ſtate thereof. Thus
required likewiſe Chriſt in Peter, when he com-
mended the people vnto his charge, ſayeng; Pe-
ter, loueſt thou me? Yea Lorde (ſaide hee) and
that thou knoweſt, then Peter feede my ſheep[a]: He a Ioh.21,17
ſhal not profit in the regiment of the ciuil wealth,
nor eccleſiaſticall without a ſingular loue vnto
the preſeruation thereof. The king there, is for-
bidden to multiplie horſes, and to carrie the peo-
ple againe into Ægypt, not that the king ſhoulde
haue no horſes, or permit none of his ſubiects, if
occaſion required, to trauell into Ægypt, but that
he ſhoulde not glorie in his owne ſtrength, and
cauſe the people to truſt in the might and power
of the fleſh, as though by man their cõmon-welth
might be preſerued, or their enimies ſo ouercome
in time of war, as Pharao and the Ægyptians did.
Further, it is forbidden, the king to haue manie
wiues: and the cauſe is, leaſt they ſhoulde with-
draw his heart from God; neither ſhould the king
multiplie for himſelfe, great abundance of golde
and ſiluer. But thus the king muſt do, when hee
raigneth in his kingdome, cauſe an exampler of
Deuteronomie to be written out, and that booke
ſhould be with him, and he to reade therein al the
dayes of his life, and learne to feare the Lorde his
God, and to obſerue all the precepts thereof, and
laws to do them. Further, his heart ſhould not be
lift vp aboue his brethren, and ſhoulde not de-
cline from the precepts of the Booke, neither to

the left hand, neither to the right, that hee may prolong his daies in his raigne, hee and his children in the middeſt of Iſraell[a]. The firſt cure and charge of the magiſtrate or prince muſt be to ſee their ſubiects inſtructed in the firſt Table, and the precepts thereof; which can not bee except they appoint learned and conuenient miniſters in the church, that teach none other doctrine than the holie bible containeth. Concerning their office of gouernaunce, it is deſcribed[b], to liue well himſelfe, and to obſerue mercie and iuſtice, to puniſh vice, and to extoll vertue; reade that Pſalme, there ſhalt thou ſee a princes office, his life, and familie deſcribed: howe hee ſhoulde liue after the worde of God, gouerne his people thereby, what ſeruants hee ſhoulde haue in his court, and what perſons ſhoulde be baniſhed out of the court, to vſe the induſtrie of ſuch as be good in publike and priuate buſineſſe, as it is in the ſixt verſe. It may happen a prince to haue euill ſeruant, extortioners, pollers, pillers, oppreſſours of the poore, neyther commodious for his maieſtie, nor for the people of his realme. Suche as liue in wickedneſſe blaſpheme God, and can do none other thing than deuoure the bread of the poore; thoſe Dauid ſayeth in the ſeauenth verſe, he will baniſh out of his court.

[a] Deute. 17.

[b] Pſal. 101.

In the eight and laſt verſe he ſaith, hee will not onelie rid his court of ſuch euill perſons, but alſo daily giue diligence to purge, and cleanſe all his realme of ſuch euill doers: princes that haue this ſtudie to maintaine the glorie of God, and to preſerue iuſtice and equitie, if by infirmities they fall,

ſometimes

ſometimes muſt be borne withall, and their faults either hid or healed: as it is to be ſeene in Salomon and Dauid. If their offenſe be hurtfull and ſlanderous to the word of God, and pernitious to the commonwealth, the preacher of Gods worde muſt not diſſemble to correct it by the worde of God, plainlie without colour or circumloquution, as Nathan did Dauid, Elias Achab, Iohn Herod: for that that is ſpoken to all men, is as though it were ſpoken to no man. So dooth Paule teach. The princes are called *Reges a regendo*, that is to ſaie: they are called kings, which name commeth of a verbe that ſignifieth to gouerne, they muſt lead the people and themſelues by the law, & not againſt the law, to be miniſters of the law, and not maiſters ouer the law. Cato ſaith well therein; Obeie the law that thou madeſt thy ſelfe. It ſhould not offend the magiſtrates to be reprehended by the preacher of the law of God, but rather take it in good part, and thanke God that he hath one to admoniſh him of euill in time; remembring the words in Eccle. [a] To daie a king and to morrow he ſhall die. All the eſtates of the world in their honour ſhould remember the wordes written in Gen. [b] The Lord GOD made man claie of the earth. Which words ſhould admoniſh all men of their condition and originall. Why then art thou proud? aſhes and claie. [c] This ſhould all other remember that boaſt ſo their nobilitie, and thinke there be no men but they. In time paſt, men were accounted noble for vertue & iuſtice, ſuch as had doone ſome noble act, either in peace, in gouerning the commonwealth, or in war, for the defenſe

a Eccl. 10.

b Gen. 2. 7.

c Eccl. 10. 13

of his countrie, and the heads thereof. They were borne no gentlemen, but made gentlemen, for their noble and vertuous acts. The nobilitie now a daies is degenerat. They applie no ſtudie to follow the wiſedome, learning, and vertues of their predeceſſours, but thinketh it enough to haue the name without effect: their wiſdome and learning once ruled other, now they contemne learning, & ſcarſe can vnderſtand a lerned man when he talketh of wiſdome and learning. Traianus the emperor ſaid vnto the capteine of his horſmen, when he gaue him a ſwoord: Vſe this ſwoord for me, if I command the things that be right, if not, vſe it againſt me. There ſhould no vice be excuſed, neither defended vnder the pretenſe and cloake of Gods works, neither for the dignitie of anie place, manifeſt iniuries and wickedneſſes permitted to reigne; but the word of God ſhould alwaies without reſpect of perſons, ſtand in his full ſtrength and power, whoſe office is to teach the ignoraunt, rebuke the tranſgreſſours, chaſtiſe the intractable, and to inſtitute man to all kinde of vertue: [a] they ſhould remember that kingdomes be altered and changed becauſe of ſinne, and that GOD remooued likewiſe princes from their dignities, by reaſon of ſinne: as it is to be ſeene by Saule, the firſt king amongeſt chriſtian people. [b] All kinges and commonwealths of chriſtianitie, were inſtituted ſpeciallie, to preſerue the miniſterie of the church, and the eſtimation of Gods word, that people might know, and liue according to it, and as it teacheth to decline all vniuſt warres and battels to defend themſelues, their realmes, and all other

a 2.Tim 3. 16

b 1.Sam. 16 1

other that be perſecuted for iuſtice, as Abraham did his neighbours, and Lot his nephew; [a] to promote peace, and make concord, that they maie be the children of GOD. [b] No chriſtian man will take me heere as though I extenuated the princelie honour of kings and other magiſtrates, commended vnto vs by GOD, whome I honour, reuerence, loue, and know by the ſcripture what I owe vnto them, to ſaie, both goods and life. [c] Further, what mans lawes giue, I woulde all men ſhoulde obſerue. The ſubiects of euerie ciuill wealth muſt beare the charges and burden that is neceſſarie for the preſeruation thereof, and muſt not refuſe to paie tribute vnto the ſuperiour powers, vnder the pretenſe of a chriſtian libertie, but paie without grudge whatſoeuer lawfullie and of duetie is demaunded, remembring the libertie that Chriſt hath giuen vs, is deliueraunce from ſinne, from death eternall, the horrour of hell, and to reſtore vs to euerlaſting life, and not to deliuer vs from the obedience of princes in ſuch ciuill caſes. [d] Giue the thing to Cæſar that is due vnto Cæſar, and vnto GOD the thing due vnto GOD. Chriſt putteth a difference betweene thoſe two great lords (God and the ciuill magiſtrate) that people ſhould beware they giue not the thing that is due to the one vnto the other. But this order is changed; for where GOD commandeth to giue tribute, and other executions, helpes, or ſubſidies vnto Cæſar, the people are made ſo blinde by the falſhood of antichriſtes miniſters, that they will rather giue a golden crowne to the buildinge of an abbeie, foundation

a Gene. 14. 16.
b Matt. 5. 9
c. Rom 13. 6 Eph. 6 8 Cod. lib. 11. tit. 74. 75.
d Matt. 22. 21

dation of a chantrie, or for a masse of *Requiem*, then one siluer penie for the defense of their commonwealth. And the thing that is due to God, they giue vnto Cæsar, or the ciuill magistrat, that is to saie, their beleefe and knowledge of God, this is onlie due vnto God and his word, and not to king nor emperour, or anie other magistrat. This is to change Gods institution. We see dailie, how the princes of the world persecute the gospell and the gospellike vse of the sacraments, we peruert therefore Gods law; which commandeth to giue tribute to princes of the commonwealth for the preseruation thereof: and in matters of religion, to giue our selues both bodie and soule vnto God, and learne not onelie by the scripture, to loue the superior powers, Gods ordinance, but also consider other examples, whereas he shall see obedience & loue of the subiects toward their prince, to be the strength of their realme.

Scipio was demanded when he came in warfare into Affrica, how he durst to enter so strong and mightie a realme: he said because of the obedience of his souldiors. For they were so obedient, that if he bad anie of them fall from the toppe of a steeple into the water, they would not haue disobeied him. See the order and concord among the beastes in the aire, as long as their king liueth, among the cranes and the little bees. Now if they gouerne not the people well, which be their brethren, they maie read their owne damnation in Ecclesiastes,[a] in Ezechiell,[b] and in Ieremie.[c] And likewise the ire of God, that they hearkened not to the voice of the preacher.[d] It is therefore the

a Plin. Nat. histor. lib. 10. cap. 23. Virg. Geor.[c] lib. 4
a Ecc. 10. 16
b Ezec. 19 1
c Iere. 39.7
d De. 17.14

office

office of euerie magiſtrat, to learne how to reigne ouer the people by the law of GOD, and to deſire wiſedome of him, to know and follow the thinges that apperteine to the miniſtration of the cõmonwealth: for of him alone commeth all wiſedome, which knew the godlie rulers, and were fortunate in their gouernance. If the magiſtrate would read euerie morning, before he intreat anie matter for the commonwealth, the 101 pſalme, it ſhould lead him to a ſingular wiſedome, and maruellous dexteritie in iudgement. The people ſhoulde dailie praie for their magiſtrates, for of them dependeth the peace and tranquilitie of the commonwelth. [a] It is a great iniquity for the people to neglect their office heerein. There be proper pſalmes written by the prophet Dauid, that apperteine vnto this purpoſe. At the creation, coronation, or inauguration of the magiſtrate, the 110 pſalme, where the people made ſupplication at the coronation of king Salomon, for a proſperous gouernance of the commonwealth, when the magiſtrate ſhall take any battell or war in hand the 20 pſalme, when God giueth victorie the 21, and ſo for all other neceſſaries, that they maie defend the orphans and poore widowes, with all other oppreſſed wrongfullie; for the palace of a prince or magiſtrate ſhould be the refuge and ſanctuarie of the poore, where as they might offer boldlie, as before God, their gifts, and oppreſſions. So it appeareth in the praier of the people for king Salomon, [b] ſaieng: Giue (O God) thy iudgements vnto the king. For no magiſtrate can gouerne without ſome forme of iudgement, and certeine lawes. But becauſe all iudicials and decrees

a 1. Tim. 2. 2 Pſalm. 20. & 21

b Pſal. 72. 1

decrees,ſtatutes and lawes made by man doe manie times faile, either for their owne proper imperfection, or by the corrupt miniſtration of the iudge, the people deſired God to giue their king his iudgements,which are written in his lawes; & thoſe the magiſtrate muſt obſerue . By the which words we know that all godlie lawes ſhould be aſked and ſought out of the ſcripture.

The ſum and concluſion of this fift precept;and all that I haue ſpoken in it,is that ſuch as the Lord hath appointed in the earth ouer vs to rule, thoſe we muſt reuerence,honor and obeie,with all feare and loue,and that we derogate nothing from their dignitie, with contempt, contumacie, or vnkindneſſe. For ſeeing God would his ordinance that he hath inſtituted, to be inuiolated, it is our office to obſerue the degrees and order of preheminence, as he hath inſtituted.

The ſixt commande- ment.

Chap. 9.

THou ſhalt not kill.

I ſaid before that concord & peace be preſerued alwaies, the commonwealth which dependeth of the loue of God,and our neighbors. Therfore dooth God immediatlie after the inſtitution of the commonwealth, and ciuill aſſemblance of his people, ſet in order before, and appoint euerie man to a certeine place and vocation, the one to

be

be the father, the other the ſonne, the one to be the maiſter, the other ſeruant, the one to be a diſciple, the other an inſtructour, the one to be the yoonger, and the other the elder: and ech of theſe know by the precept and commaundement afore, what his office is, and how he ſhould liue in his vocation. In this precept he remooueth the occaſion of diſcord and debate that might happen betweene the members of this common-wealth by reaſon of murder and manſlaughter: therefore forbiddeth he all iniuries, violence, force, & other vncharitable meanes wherewithall we might hurt our neighbors bodie; and likewiſe requireth, that in caſe we can doo anie thing to the helpe of our neighbour, we diligentlie applie our ſeruice in his vſe, to procure the thinges that apperteine vnto his tranquilitie, to ſaue him from aduerſities, and to giue him our helping hand when his troubles ſhall require, ſeeing there is nothing more deare to man than his bodie and life, as the lawe of nature teacheth; God by this law defendeth it againſt the diuell, & diueliſh wilfull hatred of man, that ſometime is ſo carried awaie with affections of the fleſh, that he honoureth not this precept, but contemneth the image of GOD in his neighbour, hateth his owne fleſh, and executeth a beaſtlie rage and tyrannie in his brothers bodie, more like a furious lion, and mad dogge, than a reaſonable creature, not onelie to the deſtruction of him that is killed, but to the loſſe and perdition of his owne bodie and ſoule for euer, if he repent not. God in this commaundement forbiddeth not onelie the murder doone with the hand,

The purpoſe of God in this commandement

but

but also the murder of the heart, & of the toong.[a] In the murder doone of the hand, is forbidden all priuate reuenging betweene priuate persons that will be iudges in their owne causes: which begin with blowes, then foloweth hurting of some members of the bodie, or cleane destruction of it, at the last murder of the whole bodie. Some kill with the swoord, some with poison, some with inchantments, some dissemble as though they plaied, and so in dissembling putteth him out of the waie that he hateth. Some kill not themselues, nor will not be seene to breake the peace, but shoot their bolts by other men, and wound and kill him that is an hundred miles from him. These the lawes punish with death;[b] likewise the lawes of men.

a Matt. 5. 21
1. Iohn 3. 15

b Gene. 9. 6
Matt. 26. 52

Such as procure and search the death of man priuilie, the lawe punisheth the more cruellie; not with the swoord, neither fire, or anie other solemne maner of death, but he should be inclosed in a trunke with a dog, a cocke, a snake, & an ape, and so be cast into the water, and die among these rigorous beasts.

Iust. lib. 4. tit. 18.

Those yet lesse offend than such as conspire the death of anie prince or gouernor of the commonwealth, or by treason intend the destruction of the commonwealth or anie man that gouerneth therin: those haue their paine of death appointed, *Lege Iuliana, De publicis iudicijs*. So hath the law respect of the persons, and will know who is killed, a priuate person or a gouernor, a man or a woman, one of his owne bloud or a stranger, that the paine maie be according: in the ministration whereof, the magistrate or prince should alwaies obserue

Iust. lib. 4. tit. 18. De publicis iudiciis.

iustice

iustice, as well against one man as the other, without respect of persons; remembring that it apperteineth nothing to their office, to saue or damne, to giue one a charter of life, and put another that hath doone the like offence to death.

The magistrate is but a minister of the law, and is bound for the lawes sake to suffer him to liue that transgresseth not the law; so is he bound to put him to death that hath offended the law. So God commandeth [a] that the iudge shall haue no mercie vpon the offendor, and sheweth three causes why. The one that he should take the ill out of the commonwealth; the other is a promise of Gods grace for his so dooing; the third is, that other might feare to doo the same. We haue examples thereof in the capteines that were hanged against the sunne, [b] and of Marie Moses sister, that when she was a leaper, was compelled to obeie the law as well as the poorest of the congregation. [c]

a Deu. 19. 13

b Num. 25. 4

c Num. 12. 14

It is ill doone therefore of princes and magistrats, to giue charters and priuileges to saue such as by the law should die. And a shrewd example it is for other, that thinke when need is, I shall haue freends likewise to beg my pardon. In case it can not be obteined, he that laboreth in the cause will scarse be contented, that his request can take no effect, the matter being of no great weight, being before by other obteined through like grace. Thus in dispensing of an ill fact, is both God and man offended, and the prince or magistrate that dispenseth with the fault of another, maketh himselfe culpable of the same crime, as it is written. [d] Of the other part, the iudges that condemne the

d Pro. 17. 15 wisd. 6. 3

right, and deliuer the wrong, commit the ſame horrible offenſe, and woorthie by the law to ſuffer the paine that is due vnto him thar ſhould for his offenſes die. Like paine ſhould ſuch ſuffer, as by letters, or other defenſe, procure the let or delaie of iuſtice, in ſauing or repriuing the offendor, which is an horrible offenſe, and dailie vſed (the more pittie) in euerie aſſiſe and ſeſſions. They pretend a worke of charitie and good deed to ſaue a man that is woorthie of death; but the iudge of all equitie, mercie, and iuſtice, ſaieth that they ſhould not extend their mercie to ſuch a perſon, nor in ſuch a caſe, but commandeth without mercie to put them to death that iuſtice condemneth. Men will be in an euill cauſe more mercifull than the founteine himſelfe of mercie; but where as they ſhould be mercifull in remitting a priuate diſpleaſure doone vnto them by a poore man, then will they execute not onelie iuſtice, but alſo tyrannie: ſo peruert they the law of God, and iudge euill good, and good euill, and likewiſe reprehend the ordinance of God. God gaue certeine priuileges, that whoſoeuer killed againſt his will, might flee to a ſanctuarie to ſaue his life, but he that killed of malice or of a pretended purpoſe might be brought to the gallowes, not onelie out of the ſanctuarie, but from the aultar; [a] and this is not onelie the law of Moſes, but alſo the lawe of Chriſt that ſaieth: [b] He that ſtriketh with the ſwoord, with the ſwoord ſhall periſh. When it pleaſeth God ſuch a tranſgreſſor to be taken, the iudge that iudgeth, and the perſon that is iudged, ſhould thinke this is the time that the common-

a Deut. 19. 12

b Matth. 26. 52

wealth

wealth ſhould be deliuered from an euill perſon, and he that muſt ſuffer, ſhould thinke this is the time that God will puniſh me for my ſinne, and call me to his mercie.

The prince ſhould ſuffer the ordinance of God to take place. For as Terence ſaith: Ouer much pittie teacheth manie things euill, the which vice he teacheth men beware of. Alſo in another place: Therfore he that would purchaſe a charter, ſhould rather come to the priſon to comfort th' afflicted man and ſaie: This trouble is the preacher ſent from God to bring thee to aeknowledge thy ſinne, and to call thee to penance. Thou ſeeſt how the diuell hath preuailed againſt thee; following the blindneſſe of thine affection, thou gaueſt place to the diuell that delighteth in the euill doings of men, therefore thou muſt ſuffer the paine of the law, and from henſeforth thou ſhalt giue no place more vnto him. Know Chriſt, and beleeue that in him thou ſhalt ſuffer no paine for thy tranſgreſſion but onelie the death of the bodie, he ſhall now carrie thee from the gallowes into eternall ioy, as he did the theefe on the croſſe.

Obeie therefore the commaundement of God in this publike miniſtration of iuſtice, for now is this time to die, not that God hateth thee, but of a ſingular loue, that thou ſhouldeſt hurt no more thy ſelfe and other. Beg with me in Chriſt thy charter of God, and his mercie ſhall giue thee eternall life, which thou maieſt boldlie by the law clame: and not to put him in a falſe hope of mans remiſſion, that can giue no pardon at all, if they doo well. In caſe a priuate perſon, a man that

loueth peace happen to be oppreſſed at anie time of thoſe breakers of peace, or robbers by the high waie ſide, or otherwiſe, cannot defend his life and bodie without vſing reſiſtance, and the oppreſſor will not be content neither with reaſon nor with faire words, neither the man oppreſſed maie in no wiſe find place to auoid the furie of this oppreſſor in defending his owne life; if he kill his aduerſaries, he no more offendeth Gods lawes nor mans lawes, than though he killed a woolfe or mad dog, as Moſes killed the Egyptian, or as the godlie magiſtrat killeth priuatlie the theefe, or openlie defendeth himſelfe by warre, when he cannot mainteine or recouer the right of his commonwealth otherwiſe.

Then to vſe the extreme remedie of battell, he offendeth not: ſo is it to be iudged of thoſe that will oppreſſe by violence other, that either offend not, or be readie to offer their cauſes to the vicars of God, the iudges of the earth; if they find their owne death, it is to be iudged that it is none other thing than the iuſt iudgement of God, that the one ſhould defend his life, and the other periſh. A great ill is it, that thoſe ill men that dare not bring their cauſe to be iudged before the lawfull magiſtrat, are permitted ſo licenciouſlie to trouble the peaceable people of a realme without puniſhment, which is againſt Gods lawes, and mans lawes, and the occaſion of great murder, which prouoketh the ire of God againſt the magiſtrates for the ſufferance of ſo great an euill, I know how men that gouerne after Ariſtotles politikes, will excuſe this euill. They will ſaie that lawes muſt

be

be made according to the nature of the people, to whom they are prescribed: but Gods lawes saith man must obeie the law, and not the law man. If they be christians it shall not be a seruitude to liue after the lawes of Christ, who should gouerne cheeflie both the superior and the inferior. And so saith also Aristotle: It is no seruitude to liue after the forme of the commonwealth, but saftie. It should not be hard to remooue this euill, if euerie man that shall see the peace broken in a citie, had authoritie to sunder the persons, & bind the peace breakers to a peace by their wordes, and he that brake his faith and promise to him that required it, to loose his head in the name of a paine, as it is vsed in some commonwealths. Polit. lib. 5. cap. 9.

Murder is committed likewise by hand by such as are euerie mans men for monie, as these runagates, and launce knights are, that sell both body and soule to such as will hire them, they care not whether the cause be wrong or right: they should neither receiue by the law of God, nor anie christian man giue them anie thing except the cause be good, if it be, euerie man is bound to defend it, if not, no man. This cannot be knowne of all men, but if the cause bee nought God excuseth no man, but esteemeth him a murderer of his owne life, & the magistrat that hireth him the occasion therof.

This precept is not vnderstood onely of the externall murder, but forbiddeth also the murder of the heart, which though it deserue no punishment in the world yet God accounteth it woorthie of death, as it is to be seene, *whereas God accused Cain for the murder of his heart, before he laied Murder of the heart. a Gene. 4. 6.

a 1.Iohn.3. 11 murder of the toong.

hands on Abell to kill him. So dooth saint Iohn: [a] He that hateth his brother, is a murderer. Then is there the murder of the toong woorthie death before God, not onelie of the bodie, but also of the soule; the which is committed by accursing, slandering, and a conuicious toong. Of a cursing toong Christ speaketh: [b] He that saith to his brother Raah is guiltie of councell; the which word Raah, in English signifieth ill, or affliction. Christ meaneth there, that he onelie is not a murderer that by hand killed his brother, but also he that curseth, or desireth euill to his neighbor; as those doo that bid the pestilence on him, the feuer quaterne, S. Anthonies euill, or such other execrations: and should be punished as hereticks and blasphemers of God, as ye may read in Leuit. & Gen.: and such euill saiers haue no part in the kingdome of God. He that calleth his brother foole, that is to saie, contemne him, mocke him, or as men call it now a daies, lowting of a man, committeth such murder as is woorthy hell fire and eternall damnation. The which vice was reprehended and so abhorred of the Gentiles, that manie would rather suffer death than susteine the slanders of a pestilent toong.

b Matt.5.22

c Leuit.20.9 Gen.27 41.

The derision of the simple, how great a sinne it is, and equiualent with murder, we see by the punishment of Cham, who was so cursed of his father Noah, that his posteritie suffered for his offense: Cursed be Cham, wo shall be vnto his brethren the seruant of seruants. [d]

d Gen.6.25.

Sampson was accounted of the Philistians for a foole, but he would rather die than suffer that opprobrie

probry vnreuéged. [a] Dauid was lowted of Michol Saules daughter, but she was made therfore barren all hir life. [b] How Dauid reuenged the contumelie of his ambassadours contemned of the Ammonits, read in 2. Sam. [c] and then thou shalt perceiue that mocking is none other but murder. In the 2. booke of the kings, [d] see how the boies mocked the preacher of Gods word Elizeus the prophet, and how God punished the same with death more cruell than the magistrate punisheth the murderer. Of these places we see what murder is, and how manie waies it is committed; the occasion thereof is ire, enuie, hatred, disdaine, indignation, and such like. We see also the paine appointed by Gods lawes and mans lawes. But these places infer not that it is not lawfull for the magistrat to punish the euil doer by death, the father to correct his child, the maister his seruant, or the preachers the vice of the people. These lawes apperteine vnto all priuat persons, and not vnto such as god hath giuen iurisdictiō ouer other. Of the magistrats we haue in the Rom. [e] which offend not in punishing the euill. Of the fathers correction in the Eph. [f] Steuen called the Iewes traitors & murderers, [g] and Paule the Galathians fooles, [h] yet offended nothing at all against this law, Thou shalt not kill: but serued the place of their vocations as it was commanded them by God. Anger is no sin, so that the originall thereof, and the end whither it extendeth be vertuous, and proceed with charitie. Moses was angrie and brake the tables of God in his zealous and godlie passion; he put the idolaters to death, but the end was to destroie vice, and

a Iud. 16. 30
b 2. Sam. 6. 23
c 2. Sam. 10. 7
d 2. King. 2. 23
Iust lib. 4: Cod lib. 9.
e Rom. 13. 4
f Eph. 4. 4.
g Acts. 7. 51.
h Gal 3. 1.

to mainteine vertue. So was Dauid, so was Paule, so was Christ, but it sprang of a loue towards God, and extended to a vertuous end, the punishment of vice, and commendation of vertue.

The seuenth commandement.

Chap. 10.

Thou shalt commit none adulterie.

The end of this law.

That there should neuer faile succession & posteritie to preserue the common-wealth that God had ordeined for man, as well before his fall in Paradice, as after in this vale of miserie: he ordeined matrimonie betweene man and woman, which is the institution and ordinance of God, approoued by the law of nature, the law of Moses, and the law of man, and the law of the gospell, meaning and willing this ordinaunce to be reuerentlie obserued of all men, he hath giuen this precept, that no man should dishonor, defile, or contaminat himselfe with anie vndecent, or intemperat kind of life. This is the end and purpose, whie this law was giuen: to auoid dissolute, common, and libidinous life, with other vncleanelinesse. To loue and keepe chastitie and puritie of life, which consisteth either in sincere virginitie, or faithfull matrimonie, as Chrisost. writeth. The first degree of chastitie is pure virginitie, the second faithfull matrimonie. The same diuision of chastitie approueth the scripture, [a] where as Paule defineth and sheweth,

vvherein chastitie consisteth.

Homilia de inuentione crucis.

a 1. Cor. 7.

ſheweth that virginitie is a chaſtitie of the bodie, ioined with the purity of the mind. By theſe words; ſhe that is vnmarried thinketh the thinges that be of God, how ſhe may be holie both in bodie and in ſpirit. Of matrimonie and the puritie thereof, it is written[a]; Matrimonie is honourable among all nations, and the bed impolluted: no man ſhold continue in a ſole life, but ſuch as haue no neede of matrimonie, following the worde of God and ordinaunce of mans nature, according to the examples of the patriarks, prophets, and the apoſtles, which were not excluded from matrimonie, although they were miniſters of the church, nor neuer made lawe to exclude their ſucceſſors, but reciteth the matrimonie of the miniſters, among vertues and neceſſarie gifts that is required in the miniſters[b], and calleth the prohibition of matrimonie, the doctrine of the diuell[c]: the which, the iniquitie of our doctors, that defend with ſworde and fire, the ſole life of the miniſters, woulde put from them, vnto the olde heretikes the Tarians, who forbad matrimonie to all men.

a Heb. 13. 4.

b 1. Tim 3 2

c 1. Tim 4. 1

And they damne not it, but onelie forbid it, to the order of eccleſiaſticall miniſters; as thoughe they damned not matrimonie, bicauſe they forbid it not to all, but to ſome. It is like, as if the phyſician ſhoulde ſay to two men of one age, one diſpoſition, and ſicke in one diſeaſe, that the medicine that healeth the one will kill the other. But the Scripture is againſt them, and alſo the fathers fot the moſt part. The councell of Nice condeſcended to the minde and ſentence of Paphnutius that ſaide, faithfull marriage was chaſtitie, and

not vnto ſuperſtitious perſons that always dreame ſome nouelties to be accounted glorious. The temeritie of theſe lawes and law-makers haue bene godlie and learnedly at all times confounded. It ſufficeth vs loyally, and with good faith, to heare this commaundement, committe no adulterie, which forbiddeth, not onely to abſtaine from another mans wife, the which both Gods lawes and mans laws, Chriſtians and Gentiles puniſhe with death[a], but alſo the deſire and luſt of the hart[b]. Inſtit.lib.4.*De publicis Iudicijs.*

what this commandement forbiddeth.

a Deu.22,22 *Leui.26,10*
b Matt.5.8.

Further, all other women are forbidden, whether it be virgine, widowe, or other common woman to tranſgreſſe this commandement. The pollicie of Moſes put to death, onlie the man and woman married, that committed adulterie. Howbeit all kindes of adulterie in this precept are forbidden, as Paule writeth to the Corinthians[c], where he equalleth and maketh like, fornication with adulterie, reade the place; and biddeth to flee fornication: ſo dooth he likewiſe the Epheſians[d], and ſaith, that the ire of God accuſtometh to come for ſuch ſinnes; likewiſe we ſee by the puniſhment of fornication, and oppreſſion of virgins whiche is not inferiour to adultery. The citie of Sichem & the inhabitants therof were deſtroied, for the oppreſſing of Dina Iacobs daughter[e]. Iudas commanded Thamar the widow to bee put to death, for diſhonoring of widowhoode[f]. Phineas killed Simei the Iſraelite, with his whoore Coz by the Madianite[g], ſo that all kinde of adulterie is forbidden, & nothing in this caſe to be admitted, but the lawful coniunction betweene man and womā.

c Cor.5.1. 11
d Eph.5.3.6
e Ge.34.17
f Gen.38.24
g Num.25.8

But

But this is not all that this precept forbiddeth, for as it forbiddeth the act it ſelfe, ſo dooth it the adulterie of the heart, and of the eie, likewiſe the adulterie of the mouth, as vnchaſte and filthie communication, the adulterie of the handes that prouoketh or mooueth the perſon that is not his. Salomon ſaith; he ſhall burne his cote, that beareth fire in his boſome, and burne his feete that walketh vppon the coles. Here is forbidden likewiſe the adultery of apparel, and ſo conſequently all exceſſe of meate and drinke, and other occaſions that are inductions to this euill, and commeth of the concupiſcence of the heart forbidden in the Scripture.

Peter ſaith, the habite and apparel of a woman ſhall not be imbrodered and ſplaid heare, neither in layeng on of golde, or coſtlie aray. Yee ſee in our time, that manye beare more vppon theyr backes than they bee woorth. A woman pampered vppe with pretious ſtones and golde, knotted behinde and before with more pearles, than hir husbande and ſhee beſtoweth in almes all the dayes of their life. An other ſort that doe lacke wherewithal to beſtow theſe charges, are a dilling & burling of their haire a longer time than a godlie woman that readeth the Scripture to follow it, is in apparelling of three or foure yong infants. If this were only in the woman, it were leſſe harme, but it is alſo in men, for there is not as much as he that hath but 40. ſhillings by the yere, but he is as long in the morning, to ſet his beard in an order, as a godly craftſman woulde be in looming of a peece of kerſie, & not onely they, but alſo ſuch as ſhould

a 1. Pet. 3. 3.

ſhould giue their ſeruants an example of ſobrietie as well in the cleargie, as amongſt the ciuile gouernors of the earth. I ſpeake not againſt a decent and ſeemely apparell of man nor woman, euerie perſon in his degree, but that eache of them ſhold auoide the exceſſe and ill thereof that is forbidden in Gods lawes, and rather ſtudie to commend himſelfe by vertues, than to be eſteemed by his apparell. Thus doth not GOD, but alſo Ethnikes teach, as Cicero lib. 1o. Officiorum. Such a meanes ſhoulde be kept in apparell (ſaieth Cicero) that ſhoulde not be too neate, nor too filthie, but ſuch as might auoide a rude and beaſtlie negligence. In Matth.[a] we ſee howe Chriſt interpreteth this precept, not onelie to auoide the euill it ſelfe, but alſo the occaſions of it, ſayeng; If thine eie or right hand offend thee, caſt them off. Whereas Chriſt ſheweth there is no occaſion that can excuſe adulterie or fornication. As this ſin hath degrees in it ſelfe, as ye ſee and may perceiue by the paines rehearſed, ſo is it more offence in one perſon than in the other, more in age than in youth, more in the magiſtrate or prince than in a priuate perſon, more in the teacher of Gods word than in the hearer.

a Mat. 5. 29.

And as the condicion of the perſons aggrauate the offence, ſo ſhoulde iuſtice aggrauate the puniſhment thereof, and not to puniſh the one, and let the other go. There is no man more priuileged than the other. As iuſtice is executed againſt the inferior, ſo ſhoulde it be againſt the ſuperior. For, as the one is ſubiect vnto the lawe of GOD, ſo is the other.

There

There is an other kinde of adulterie forbidden in this precept which Christ speaketh of in Matt.[a] which is vnlawfull diuorcement of matrimonie, whereas the man putteth away the woman, or the woman the man, for vnlawfull causes.

a Mat. 5. 32, and 19. 9.

The same authoritie hath the woman to put away the man, that the man hath to put away the woman[b]; Christ saith, there is no lawfull cause to dissolue matrimonie, but adulterie, for when the woman giueth the vse of hir bodie to an other man, she is no more hir first husbands wife, nor the husband no longer the husband of his wife, then he obserue the faith of matrimonie with hir, whereseoeuer this fault happen, and can be prooued by certaine signes and lawfull testimonies, the persons may by the authoritie of Gods worde and ministerie of the magistrates be separated so one from the other, that it shal be lawfull for the man to marrie an other wife, and the wife to marrie an other husband, so that the man shall not need to keepe at home with him a woman that is no more his than an other mans, neither the woman such a husband as is no more hirs than an other womans.

b Mark 10. 12

Of these fewe wordes vncharitablie construed (good christian reader) there is by ignorant and lasciuious persons muche controuersie risen betwene manie men, not by such as be able to iudge and giue sentence in the matter. But by those, that neither haue seene my woorke, that they might with knowledge haue condemned it, or with charitie haue sought with communication, or writing, to haue solicited me to a recantation

and

and condemnation of my iudgement in this behalfe, and by ſuch as vſe will for reaſon, and ſpite for charitie.

Wherefore ſeeing my worke will eſtſoones bee imprinted as my freend the printer aduertiſeth me; I thought it good to ſtrengthen and ſuccour this my true doctrine grounded vpon Gods word, with ſuch helpes as I may helpe, and warrant the ſame by the worde of God; moſt humbly praying mine aduerſaries in the bloud & paſſion of Chriſt, not to condemne me nor my book of affectiō, but either to anſweare me and my booke with diſputation, where, and before whom they will, ſo they be ſubiects to Gods word, and to the cenſure and iudgement of the holie and catholike Churche, whoſe iudgement and learning hath and doth defend my learning and ſentence in this behalfe, either charitably to write vnto me, that of theyr writings I may learne (as God knoweth I moſt deſire) wherefore to amende and reuoke this my learning ſo vncharitably condemned. And I doo by this my laſt addition and maintenaunce of my firſt doctrine, proteſt & declare vnto all the world, that my firſt doctrine in this queſtion, is, & ſhall be euermore true, & I wil ſtand to the defence therof when, and where it ſhall pleaſe the magiſtrates to appoint, with the danger of Gods diſpleaſure, and theirs; to whome I beare obedience, feare, and loue, according to my moſt bountifull duetie. Wherefore my friende of friendſhip bee not too friendlie, to fauour mee too much; nor thou my enimy of enmitie condemne mee not too ſoone. Hear now my defence I beſeeche thee; & iudge of know-

knowledge, as thou woldest be iudged, how I defēd the innocencie of my cause forced therevnto by thine occasion & vncharitable slanders that wouldest defame thou knowest not what, or win the victorie thou knowest not when. This is nowe to helpe my first doctrine by the worde of God vpon the diuorcement that I haue written. But seeing the diuorcement cannot be vnderstoode what it is, nor when it is lawfull, except men knowe first what matrimonie is, what is the dignitie thereof, and howe it shoulde be contracted, I will by the way shewe what matrimonie is. And note it I praye thee that thou maiest aunsweare for me, whether I iudge contrarie or beside the woorde of GOD of diuorcement betweene man and woman.

The definition of matrimonie.

Matrimonie is a lawfull coniunction of man & woman to be one flesh, to bring foorth children either to auoide fornication.

Out of this definition may bee gathered the dignitie, and also the beginning of matrimonie.

First I say matrimonie is a lawfull coniunction of one man and one woman. And by this first part of matrimonie be excluded all whoordomes, adulteries, and vnlawfull coniunctions of mans and womans bodies contrary to the lawe of God and the lawe of nature. And where hee saieth, in one flesh, it is to say, the husband shal keepe his bodie for the wife onelie, and the wife hir bodie for the husband onely; so isexcluded that fooliſh and carnall opinion, that saieth a man may haue two, three, or moe wiues, and the wife as manie husbands.

The

The ends of matrimonie

Thirdly, the endes of matrimonie be two; the firſt, for the procreation of children, that they might be the preſeruers of true and godlie religion, by whome his worde might bee ſette foorth, when the parents be dead, as ye may ſee by the hiſtorie of Tobie and Iſaac. And heere be damned as many as ſeeke riches, honours, or anie other like vaine things of this worlde before vertue. Alſo ſuch as care not of what religion their wiues bee, neither howe their children be brought vp; the other ende of matrimonie, is, to auoide fornication. Seeing the Lorde made man to be a creature, prone and readie to aſſociate himſelfe vnto an other ſex and kinde like to himſelfe, as GOD ſaide [a], It is not good that man bee alone, leaſt there ſhoulde bee anie vnlawfull connection. God did inſtitute and commaund matrimonie, to all ſuch as after the fall of Adam were in daunger of fornication. By the which inſtitution and commaundement they be condemned, that for pouertie, fooliſh vowes, or for eaſineſſe of life auoide & refuſe matrimonie, yet tarry in the meane ſeaſon in the preſent daunger of fornication and concupiſcence of the fleſh. Wherefore the Lord approueth this to be chriſtian matrimonie, whereas the man and woman conſent lawfully in the feare of of the Lorde, to liue in loue and chaſtitie that may bring foorth, and bring vp their children in the feare of the Lord. But this matrimonie is conteᷤned now-adays which prouoketh the ire of god, for three maner of wayes men offende in this behalfe; firſt, men woo, and couet matrimonie for affection, then be they well conioyned togethet

a Gen. 2. 18

Matrimonie not to be auoided for pouertie or anie ſuch cauſe.

Chriſtian & approued matrimonie

Three ways offence in matrimonie

of

of their owne consent, their parentes and fathers good will, either is neglected or miraculously blinded, rather with the respecte of honour and riches, than well perswaded for estimation of vertue.

Thirdly, being thus conioined, there is brought foorth the fruites of vngodlie and vnaduised matrimonie; to wit; discorde and debate. Whereof springeth the accustomable and vngodly diuorcement, which might be auoided if men would vse but this onely remedie. If they woulde as Isaac and Tobie did, first praye vnto the Lorde, then haue rather respect vnto the man & womans virtues than to their riches. Thirdly, when they bee conioined togither, that one beare godlilie wyth the others conditions, and knowe their states, the man to be the head, and the woman gladde to acknowlege the preeminence and superioritie without disdaine for the ordinaunces of God. Remedies agenst these offenses.

But seeing these circumstances be seldome and rarely obserued many diuorces happen more thā shoulde be or can be lawfull. Christ putteth onelie one cause of diuorcement, fornication[a]. Therfore to speake of diuorcement, as we haue of matrimonie we wil take it from his definition and nature, which is this. a Mat. 5.32 and 19,9. Mark. 10,12

True diuorcement is a separation and departing of man and wife from the bondes and lawe of matrimonie, for the breaking of the faith and promise of matrimonie, which made the man and wife two in one flesh. I will not intreate of other causes of diuorcements than fornication, bicause my booke maks no mention of any other. Diuorcement what it is.

But I will come to the ſtate of all this controuerſie betweene my contraries and mee, whether it be as lawfull for a woman vpon due and ſufficient circumſtances to put away hir husband an adulterer, as the man to put away his wife, vppon the ſame circumſtances being adulterers & harlots. Of this controuerſie marke gentle reader, the reſolution and anſweare, and marke without affection, ſo ſhalt thou pleaſe God, inſtructe thy conſcience, and not offende mee thy friend and brother in Chriſt. Firſt, it is knowen to al men, that it is lawful for the mā to put away his wife for fornication, for ſuch a fault breaketh the knot of matrimony. The ſame is alſo lawful for the wife, as it may be thus prooued. Firſt, that the man breaketh as wel the bonds of matrimonie, by giuing the vſe of his body to an harlot, as the woman the vſe of hir bodie to the adulterer. So that the law of reſon admitteth the lawfull vnion & coniunction of two to be one, & diſalloweth the violation of the ſame as well in the man as in the woman. Then Chriſt, in the cauſe of diuorcement for fornication equalleth and maketh alike the man and the womans cauſe in the reſpect of adulterie[a], reade the place, and note it; for there he giueth the ſame authority to the woman for fornication, that hee giueth to the man. Thirdly, the ciuile lawe admitteth and licenſeth the ſame, reade Euſebius, and tell mee whether thou haue an example or not of a woman that put away her husband for fornication.

That a woman may put away hir husbād for fornication.

a Mar. 10, 12

Cod. lib. 5. l. conſenſu legitima.

Euſeb. lib. 4.

An obiectiō

But they obiect, and firſt out of the old law, that it was not lawfull for a woman to putte awaye her husband, but the man might put away his wife. I grant

grant the ſame, but I am ſure the poore woman was not compelled to liue with her adultrous huſband, for the lawe commaunded ſuch a villaine to be ſlaine, and ſo put the honeſt partie to libertie, and ſo ſhoulde it now-adays, and then the queſtion of diuorcement woulde be ended. And in the ſame cauſe of diuorcement, and to marry another, Chriſt is plaine[a]. Whereas he giueth equall power, as well to the man as to the woman, and to the woman as well as to the man. The anſwer [a] Mat. 10. 11

Then ſay they againe; yea but the man is the head of the woman. Hereof inferre they ſome priuiledge and preeminence to appertaine vnto the man that is denied and taken from the woman. A ſecond obiection.

True it is, and no man denieth it, the man to bee the head of the woman as long as they bee one fleſhe, and very matrimonie remaineth betwene them both, or elſe the husband is the member of an harlot and not the head of his wife, and the wife, the whoore and adultreſſe of an adulterer, and not the true wife of hir husband, after that the fault of adulterie is knowen, proued, and condemned by the word of God, and the iudgement of the magiſtrate as is aforeſaide. The anſwer

Yet obiect they againe if it ſhoulde bee lawfull for the woman to make a diuorce with hir huſbande, marriage coulde neuer bee ſure nor conſtant, for women ſhoulde chaunge ſtill at their pleaſures. I aunſweare, that there is giuen no ſuche libertie to man or woman by the woorde of God; no honeſt man or honeſt woman will ſeeke anie ſuch libertie, but rather feare the Lorde, and wiſh, that neither they themſelues, nor anie other The third obiection. The anſwer

ſhoulde neede this permiſſion and liberty of gods word graunted. Further, I diſpute not of the fact, but of the lawe it ſelfe, whether the facte beeing done, as I haue ſpoken before, may be ſuffered & accounted lawfull or not. Alſo I woulde not that diuorcement ſhoulde bee lightly, or at the will of euery man or woman done, but woulde all theſe things to be obſerued. Firſt I woulde that bothe the man for his part, and the woman likewiſe for her parte, ſhoulde not for anie affection ſeeke occaſions, or falſe ſuſpitions, neither yet credite euerie ſlaunderous toongue. Then if it happen either of them to finde his companion culpable and guiltie to attempt all manner of meanes ſecretly betweene them both to amend the fault, if that auaile not to ſolicit the ſame by honeſt arbitrers and godlie friendes. And in the meane time, the innocent partie to pray diligentlie vnto God for the partie that is in the lapſe.

Thirdly, if none of theſe meanes profit, than to appeale vnto the magiſtrates, who be bounde to puniſh the adulterer, or the adultreſſe, and ſo to ſet the man or the woman ciuily in the worlde at libertie, as the crime and faulte hath alreadye ſundered them before God, for as the congregation and magiſtrates be teſtimonies and iudges of the matrimonie when two perſons are coupled togither lawfully; ſo be they teſtimonies & iudges of the ſeparation which is granted for the vnlawfull violating of matrimonie. Neither dooth the magiſtrate diſſolue that GOD hath bounde, nor diſcouple that God hath coupled, but bee iudges of the adulterie and vnlawfull fact, that hath of it ſelfe

selfe before dissolued that God conioined. Thus seest thou (good reader) that I giue no licence, nor liberty to diminish the dignitie of matrimony, nor neuer will by Gods grace.

a 1. Cor. 3.

Saint Paule sheweth an other cause of diuorcement, when the one of the persons beeing married is an infidell, and of a contrarie faith. If this person will not dwell with the other that is his fellow in matrimonie, and a christian, it is lawfull to breake the faith of matrimonie, and marie with an other. So saith Saint Ambrose, writing in the same place of Saint Paule; The reuerencie of matrimonie is not due vnto him, that contemneth the author of matrimonie. And in the same place; The contempt of God breaketh the right of matrimonie concerning him that is forsaken, least he should be accused, being married to another. Thou seest that the Lorde giueth licence for adulterie to diuorce and marrie againe. And S Paule for infidelitie. The diuorce that the bishops permit in their lawes, is no diuorce, but onelie the name of it: For they will not permit those persons thus diuorced to marrie againe. They say, what God hath conioined, man shoulde not separate. Who denieth that? GOD speaketh of the woman that standeth by the lawe, and ordinance of God, being lawfully married, and dooth the office of a wife. If adulterie, or the case of infidelitie chaunce, man dissolueth not the matrimonie, but the person selfe that offendeth, and the magistrate is but a testimonie of his, or hir euill fact that hath broken and dissolued that that god coupled, and protesteth to the worlde that they

thus dissolued may marrie againe, notwithstanding the former marriage. Though mans laws admit it not, Gods lawes do, whose wordes may not be wrested out of tune, but alwayes applied vnto the end they were spoken. The Pharises demanded of Christ, whether it were lawfull for a man to diuorce his wife for euerie cause, and to marry an other, as all those had doone in the time of Moses [a].

a Deute. 24.

Christ answeared directly to the question, and said, it was not lawfull for a man to put away his wife, and marry another, except shee committed adulterie. Then, and for that cause it is lawfull nowe in the time of the gospell, as it was in the time of Moses lawe. But for the frowardnesse of conditions, or tediousnesse of manners, men shoulde not separate their wiues, neither from bed, nor from boorde, much lesse marie another. He or she that cannot with wisedome amende the displeasant and croked maners of his, or hir mate, must patiently beare them; remembring, if Christ commaund vs to be of such a tollerancie and patience to indure the obloquie and iniuries of all men, though they be our enimies, howe muche more the morositie and iniuries of a domesticall companion. A hard crosse, but patience must lighten it, till God sende a redresse. Christ yet speaketh of another adultery [b] which those commit that marrie at one time two wiues, and say; if a man haue an hundred (as he may haue as well as two) yet all be but two, and one fleshe in the Lorde.

b Mat. 19,5

Christ dooth not so interpreate two, but referreth two to one man, and one woman, as the

text

text that hee alleadgeth out of Gen.[a] declareth, saying, Haue ye not read, that he that made them from the beginning, made them male and female; therefore shall man leaue father and mother, and cleaue vnto his wife, and shal be two in one flesh. This text admitteth no pluralities of wiues, but destroye in plaine the sentence of those that defend the coniunction of many wiues with one mā. For as at the beginning of matrimonie, was but one man and one woman created and married togither; so now no more shoulde there be no more in one matrimonie as Christ there teacheth, and expoundeth two in one fleshe, and not three or foure in one flesh, the worde of God must bee followed, and not the example of the fathers in this case. It is also forbidden by mans lawes, sayeng; It is commonly knowen, that no man being vnder the iurisdiction of Rome can haue two wiues, saith the emperours Diocleſian and Maximianus. Saint Paule giueth a godlie precept if it were godlilie vsed, reade the chapiter at the beginning; the conclusion of the sentences is thus, speaking vnto the persons married; depart not the one from the other, except it be by consent for a time, to applie fasting & praying, and then come togither againe, least the diuell tempt you for your intemperancie. If Paul could doe any thing with men that bee married, they woulde not for their pleasures, or priuate lucre, make so many voiages out of their countries, or within their countries, leauing their wiues, children, and housholdes, as forsaken orphanes. Howe light soeuer this vngodlie people make their gaddings or peregrinatiōs, they shalbe

a Gen. 1.27 and 2, 24.

Cod. lib 5. Tit. 5 De incest & in vt. nuptiis.

b 1. Cor. 7. 3 &c

culpable and accountable, for as manie faults as is doone by his familie, through his absence and negligence before God. Howe this sinne of adulterie is punished appeareth in the Scriptures [a]: Institut.lib. 4. Tit. 18 *De publicis Iudicijs*; and looke not howe man vseth nowe to punishe it, that rather accounteth it a vertue than a vice, but see what punishement God appointeth for it in the Scripture.

a Ge. 12. 17. and 19, 24.

The eight commandement.

Chap. II.

THou shalt not steale.

This eight law extendeth to this ende, that we giue vnto euery man that that is his. And in so dooing, wee resemble the maister of this lawe God almightie that abhorreth all iniustice, and loueth equitie and right. As heere is forbidden to steale the goods of other, so is there commaunded and required to imploy diligence in keeping the goodes that be our owne. Remembring that euery man receiueth at Gods hand his goodes and parcelles thereof, and not by fortune, or his own trauell. Therefore to abuse them is not onely a losse of the goods, but also iniurie vnto the dispensation of God, who willeth the rich to giue gladlie, and with thankes vnto the poore, the poore to receiue religiously, as out of the spence or cellar of the Lorde with humble thankesgiuing, the riche to exercise his faith in giuing, and to thinke that the

way

waie to be rich, is not to mucke vp in the coffer, but to be liberall,& to put out much to the poore, for the comandements ſake, and thinke the promiſe of God will ſend it againe . The poore to exerciſe his faith in receiuing,when he hath nothing at home,yet God hath opened the heart of one or other to giue him his neceſſaries,and that alwaies God is faithfull in his promiſe,and will giue bread to the hungrie at all times oportune.[a]

a Pſal .145. 16

This law principallie forbiddeth all iniuries that afflict or diminiſh the riches,faculties, glorie, eſtimation, fame, and all other thinges expedient for bodie and ſoule, all actions and trauerſe of the law, that might be ended charitablie without breach of loue, and all other vncharitable expenſes, all violent and forcible oppreſſions by night or daie, as well of them which rob with the hand by the high waie ſide,as of them that by counſell, affection, auarice, hatred, or by requeſt of letters inuert and peruert iuſtice . Likewiſe all fraud and guile in buieng or ſelling,and breaking of promiſe in all bargaines and contracts; or when there is taken from the law, that which is hirs, that is to ſaie, when ſhe taketh execution and puniſhment of one ill dooer, and not of an other, not becauſe their cauſes differ or be vnlike, but that ſhe is robbed by force of hir iuſtice,by the vniuſt perſons & iudges, that iudge not by the law, but againſt the law . As this robberie of iuſtice is vſed commonlie againſt Gods lawes and mans, ſo hath it obteined a common ſoothſaieng amongſt all people: He giueth pardon to the rauens, & oppreſſeth the doues with exaction . The ſentence meaneth,that

2,Reg.4.43.

the great theeues and robbers are at libertie, and ſometime occupie the ſeat of iuſtice, when the little theeues arè hanged. He is not onelie a theefe that by daie robbeth, and breaketh mens houſes by night, but alſo thoſe that by any meanes let the thing to be paid that is due, whether it be to the law, or to thoſe that be vnder the law. Two maner of waies all iniuries and wrongs are done; the one by withholding anothers right, and the other in taking awaie anothers right.

The things vniuſtlie withholden, are the goods of the bodie, or of the mind; of the bodie are theſe, the husband, the wife, the children, the ſeruants, the patrons, and the pupils, monie, ware, & all ſuch other things as is vſed in the life of man neceſſary for the bodie. If theſe things be trulie gotten, the owner muſt godlie vſe them to his glorie, and to the profit of his neighbour, if they be gotten with fraud, guile, and deceipt, keepe them not, for they be none of thine, reſtore them to the right owner, or elſe it is theft, & no man can diſpenſe with thee for them, though thou ſhriue thy ſelfe to the preeſt and cauſe all the maſſes of the world to be ſaid for thee, or if thou bee deliuered from that ſuperſtition, boaſt of the goſpell neuer ſo much.

Let them that trade the courſe of merchandize in their vocation beware of this danger. Such as haue the cure of ſoules beware they hold not their ſtipends & deſerue them not. Such as be ſeruants that they eat not their maiſters bread, aud receiue their wages for nought. As for thoſe men that giue their wages to ſuch as liue an euill and vnoccupied life, as the moſt part of the nobilitie doo nowadaies

daies, it is against Gods lawes to keepe anie such in their house, for they mainteine ilnesse, which is forbidden, [a] and the seruant that receiueth it committeth theft, for he is commanded to labour with his hands to feed himselfe and other. Though it be vsed of princes, potestats, & all men of the world, yet that excuseth not the fault before God: for it was neuer read in the lawe of God, nor in the law of anie man that had knowledge in a commonwealth, that an ill man was accounted as anie méber thereof, as ye may read in Plato and Aristotle, what persons be meete to dwell in a commonwealth. How vnrulie a sort of people the euill men b:, thou maiest see by the writing of Cicero, when the empire of Rome fell out with it selfe by sedition: No man should reteine the wages of his seruant, but satisfie alwaies his couenants. Further, they offend against this law of God, that by force or violence, fraude, or anie other waie, vniustlie withhold and keepe anie mans child or seruants, as those doo that by force or fraude marrie anie mans childe against the will of his parents. Such as haue great forrests or parks [3] of deer or conies, that pasture and feede vppon their neighbours ground, or columbaries where as doues assemble and haunt, and those feed of the poores corne, I refer it to the charitie of euerie man whether the keeping of such beasts bee not against Gods lawes & mans lawes, and whether it be not suffered rather for a few mens pleasure than for many mens profit.

a 1. Thes. 4. e 1. & 2. Thes. 3. 7.

If anie man should kill anie of those beastes, it were felonie in manie places: where as the law ciuill

ciuill calleth thoſe wilde beaſts the goods of the owner no longer than they bide at home, or haue a purpoſe to returne home, which will neuer be as long as they find good bait in the poore mans paſture or corne, except they be chaſed home; whether thoſe beaſts be not aſwell the pore mans, if he can take them in his paſture, as the owners: read the law. I cannot tell with what good conſcience anie man can fare well with the detriment of his neighbor: let euery man iudge with charitie whether it be well doone or not. As it is ſinne to reteine vniuſtlie theſe goods of the bodie, whether they be ours or other mens, ſo it is to reteine the goods of the mind; as good counſell, learning, wiſdome, or anie other thing elſe, that maie aide our brother in thinges of religion and vertue: and as euerie man that ſeeth his brother want things neceſſarie for the bodie, in caſe he helpe him not, hath no charitie in him, as Iohn ſaith; [a] ſo he that ſeeth his brother want the knowledge of God and good counſell, in caſe he aide him not the beſt he can, is culpable of his brothers damnation.

Inſt. lib. 2. tit. 2. de rer. diuiſio. &c.

a 1. Iohn. 3. 17

The other part that conteineth the tranſgreſſion againſt this law, is in taking away another mãs right or goods, which goods likewiſe be of the bodie, or of the ſoule. Of the bodie as I rehearſed before; which are taken awaie by force or violence ſecretlie or apertlie; as by theeues, pirats, and other; that againſt Gods lawes & mans lawes ſpoile and rob. Likewiſe ſuch as war in the defenſe of anie common-wealth; and vnder the pretence of warfare, thinke all ſpoiles and rapes to be lawfull; as thoſe doo, that vnder the name of iuſtice commit

mit vnpuniſhed all vniuſtice . Such as by fraud & craft in buieng or ſelling, making of bargaines or other contracts, deceiue any man, are condemned by this law of theft; as thoſe that ſell wares that be naught or corrupted, for things lawfull, the things that be good for more than they be woorth, which vſe not their craft to profit manie, but for their owne priuate commoditie : of this auarice commeth vſury, fraud, falſe contracts, breaking of faith and promiſes, contempt of all truth and honeſtie, forſtallings and ingroſſings of markets, compacts and agreements betweene the rich, that thinges maie not be ſold as they be woorth, but as their auarice hath agreed vpon . This maketh ſcarſitie of all things, and robbeth the poore members of euerie commonwealth, & bring high the greater part of ſuch commodities as bee in euerie realme into a few rich mens hands, ſo that they cannot be ſold as common goods of the ciuill wealth, but as the goods of one priuat perſon, the which monopolie or ſelling of one man is forbidden, not onlie in the law of God, but alſo in the law of man, and vnder a great paine, forfeiting his owne goods, and to bee damned to perpetuall exile or baniſhment . Iuſtinian ſaw well, when one onlie bought, becauſe onlie hee might ſell againe, was not profitable, but hurtfull for the commonwealth . As it is in buieng and ſelling of thinges moouable forbidden to vſe fraud, ſo is it in the goods of the earth vnmooouable; as lands, houſes, and poſſeſſions, which now in maner are onely the goods of the rich, and ſo hanſed that the poore cannot get as much as a cotage to put himſelfe, his wife and his children in, which crieth

Cod. lib. 4. cap. 79.

a Esa.5.8. crieth vengeance in the eares of the God of battell. a See the curſſe of God againſt thoſe inſatiable raueners, and eaters of the poore: yet when they haue all together, and ſuffer not the poore to haue neither houſe nor rent, they will occupie yet all crafts and trades of buieng and ſelling, that the poore man ſhall haue neither goods nor handie craft to helpe himſelfe withall. How do theſe men heare or read the word of God that biddeth them giue their owne goods to the poore; which neither giue their owne, nor ſuffer them to buy at a reaſonable price the thing that is not theirs. The emperour Honor. and Theod. gaue other lawes for their common-wealths, writing in this manner: Such as be of noble parentage, and beare rule in the commonwealth, and rich by patrimonie, we forbid to exerciſe buieng & ſelling, which is hurtfull to cities, that among the common ſort of people, and occupiers in the trade of buieng and ſelling might be the more eaſie or common. This faculſtie and trade of merchandize that now is vſed for auarice, was inuented for a good purpoſe to communicat ſuch things as was neceſſarie for the life of man, & not to the vſe that now it is applied. Such as God hath giuen goods vnto, or poſſeſſions of the world, ſhould liue vpon the ſame, & he that hath one craft to liue by, ſhould not occupie two, for feare of dooing wrong to his neighbor.

Cod. lib. 4. tit. 63. De comer, & mercat.

As for vſurie, & applieng of monie or anie thing elſe to an vnreaſonable gain, it is none other than theft. I would men ſhould rather refraine from giuing of monie to gaine all togither, than breake the law of charitie, that helpeth without looking

for

for gaine, becauſe vſurie is plaine forbidden. The lawes and conſtitutions of the magiſtrates ciuill, admit certeine gaine and vſurie, though they be in many things ſcarſe to be borne withall, yet I would they were well obſerued; but ſuch is our time, that euerie man is in this caſe a law to himſelfe, and taketh what hee can. Heere is forbidden alſo all games for monie, as dice, cards, and other, which is verie theft, and againſt charitie, that ſhould rather augment his neighbours goods, than make them leſſe. Alſo the diminution of anie mans fame, as when for vaine glorie anie man attributeth vnto himſelfe the wit or learning that another braine hath brought foorth, wherof manie hath complained: they make a faire ſhew with another birds fethers, as Eſops crow did. Such as are appointed to be common and publike receiuers, that twiſe aske the thing due of the people, once for themſelues, and once for the Lord: or ſuch as beare office, to ſee the treaſure of a common-wealth preſerued, and augmented as it is neede; with the reuenues that belong to the ſame, as receiuers, auditours, treaſurours, paimaiſters, with other, commit more than theft, if they vſe anie part of the goods belonging to a common-wealth to a priuat vſe, and cauſe the ſuperior magiſtrats to charge their ſubiects with a new exaction, which ſhould not neede to be doone, if all things paied by the people, were trulie brought home, and faithfullie laid vp to the vſe it was gathered for. Cod. lib. 4. tit. 32.

A greater theft yet is it to conſtreine anie perſon that is free, to doo anie thing againſt his libertie, as manie times the father dooth his ſonne,

ſell

ſell him as a bondman, and marrie him where he luſt,& to whom he luſt. Thus offend likewiſe they that perſuade anie mans childe to forſake his parents,or anie ſeruaunts their maiſter and is puniſhed in the law with death or exile. It is alſo theft to oppreſſe anie iuſt cauſe that is in controuerſie by force, affection, or authoritie of anie ſuperiour power,or requeſt by letters,not onlie againſt Gods lawes, [a] but alſo againſt mans law. Where, as by theſe words: The godlie and moſt prudent prince, our father Claudius godlie decreed, that thoſe ſhould looſe their ſute that obteined the helpe of noble men; that by this feare all cauſes of controuerſie might be vſed indifferentlie, rather than to depend of the eſtimation of anie ſuperiour power. If this theft were auoided, poore mens cauſes ſhould find more grace, and rich mens conſcience more vertue; eſpeciallie the iudges that forget what place they be in, and ſerue the world more than God.

a Deut.25.1 Cod.lib.2. tit.13.

How diueliſh and great an offenſe it is before God, thus to corrupt iuſtice, they maie learne of Dauid: [b] God ſitteth or is preſent in the ſenat or place of iudgement. This pſalme all iudges ſhould learne by heart,and practiſe it; likewiſe marke the ſecond verſe of the ſame pſalme, that ſaith thus: How long will ye iudge peruerſlie, and corrupt iuſtice at the requeſt of the euill. In the end of this verſe is a word in Ebrue Sela, the which of the Ebricians is diuerſlie interpreted; but to paſſe ouer other meaninges,whereſoeuer thou read it,thinke there is in the ſame verſe ſome ſpeciall and notable thing to be marked: in this verſe Sela heere

b Pſal.82.

ſignifieth

signifieth as much in englisſh, as though Dauid had ſaid: Oh, how great offenſe is it before God, to peruert at any mans requeſt iuſtice, or els Dauid put this word Sela there, as though he had ſaid: It is a common fault and accuſtomed manner of iudges to haue reſpect of perſons in iudgement. The pſalme conteineth but eight verſes, the iudges maie the ſooner learne them, and the better beare them in mind.

The greateſt theeuery of all is ſacrilege in robbing of the good appointed to an holie vſe. The goods appointed for the poore, for the maintenance of ſcooles to bring vp youth in, in ſuch learning as ſhall be neceſſarie for the miniſterie of the church, and gouernance of the commonwealth, in taking from the miniſters the condition and goods wherevpon they liue, who ſhould by Gods lawes honeſtlie be prouided for, by the heads of the common-wealth; it is an horrible offenſe to take theſe goods awaie from the godlie vſe they be appointed to, ſo is it the like offenſe to inioy them vndeſerued; as thoſe do that haue hoſpitals, ſpittles, and other ſuch almes appointed for the poore, & applie it to their owne vſe, the which crieth vengeance before God. Alſo thoſe that are appointed in colleges or ſchooles to learne or teach for the ſtipends they receiue, if they doo not their office commit ſacrilege. Such as liue of ſpirituall tithes, penſions, lands, or other goods appointed to teach the people the word of God, and miniſter his holie ſacraments, in neglecting their office & duty offend in the ſame offence; or when one man and ſuch a one as (often chanceth) dooth not, or

cannot doo halfe a mans office for ſuch a place hath manie mens liuings.

But of whatſoeuer gifts he be of, he ſhould not haue two mens liuinges, which the biſhops lawes admit by pluralities and totquots. But this is claw me, and I will claw thee. If the biſhops permitted not their preeſtes to haue two benefices, it might fortune the preeſt would likewiſe ſaie, the biſhop ſhould be biſhop but of one citie, and in deed ſo it ſhould be, and vntill the magiſtrats bring them to that point, it ſhall be as poſſible to heare a biſhop wade godlie and ſimplie through the ſcripture in caſe of religion, as to driue a camell through the eie of a needle.

A great pittie it is to ſee, how far that office of a biſhop is degenerated from the originall in the ſcripture: it was not ſo at the beginning, when biſhops were at the beſt, as the epiſtle of Paul to Titus teſtifieth, that willed him to ordeine in euerie citie of Creet a biſhop. [a] And in caſe there were ſuch loue in them now, as was then towardes the people, they would ſaie themſelues, there were more to doo for the beſt of them in one citie than he could do. They know that the primitiue church had no ſuch biſhops as be now a daies, as examples teſtifie, vntill the time of Sylueſter the firſt, a little and a little riches crept ſo into the church, that men ſought more hir than the wealth of the people; and ſo increaſed within few yeres, that biſhops became princes, and princes were made ſeruaunts: ſo that they haue ſet them vp with their almes and liberalitie in ſo high honour, that they cannot plucke them downe againe with all the force

a Tit. 1. 5.

force they haue . What blindneſſe is there befell in the world, that cannot ſee this palpable ill, that our mother the holy church had at the beginning ſuch biſhops as did preach manie godlie ſermons in leſſe time than our biſhops horſſes be a brideling; their houſhold was the ſchoole or treaſure-houſe of good miniſters, to ſerue the word of God, and miniſtration of the ſacraments. If it be ſo now, let euerie indifferent man iudge: the magiſtrates that ſuffer the abuſe of theſe goods be culpable of the fault . If the fourth part of the biſhoprike remained vnto the biſhop it were ſufficient; the third part to ſuch as ſhould teach good learning; the ſecond part to the poore of the dioceſſe; & the other to mainteine men of warre for the ſauegard of the common-wealth; it were better beſtowed a great deale: for it is now ill vſed and beſtowed, for the greateſt part vpon thoſe that haue no neede of it, or elſe vpon ſuch ill men as ſhould be mainteined with no mans goods . It were well doone to prouide for ſuch as by ill bringing vp cannot now otherwiſe liue, and prouide ſuch meanes that heerafter no more offend in that kinde of life . If anie man be offended with me for my thus ſaieng, hee loueth not his owne health, nor Gods lawes, nor mans, out of which I am alwaies readie to prooue the thing ſaid to be true: further, I ſpeake it of loue, and of no hatred.

The acts of the apoſtles doo ſhew, that in the primitiue church, ſuch as were conuerted vnto Chriſt vſed a ſingular liberalitie towards the pore; and likewiſe other writers, namelie ſaint Auguſtine, that manie men were found rich in Rome lib. 1. De ciuit. Dei;

when it was taken by the Goths, and againe within fourteene yeers after by Geiſericus the king of Vandale, but they were rich for the poore, and not for themſelues, or ſuch as were rich; and maketh mention of one Paulinus the biſhop of Nole a citie in Campania, who was exceeding rich, but for the poore, as our biſhops ſhould bee, that now applie the beſt part of their biſhopriks to a prodigall vſe in their owne houſes, or in large fees and gifts, hoſpitalitie and other beneuolence vpon the rich. Let all men, yea they themſelues (affection put apart, and the loue or ſtudie of manie) iudge in this caſe, whether euer they read in the new teſtamẽt, or haue anie one godlie biſhop in the primatiue church for an example, that vſed the goods of the holie ghoſt, the riches of the poore, the poſſeſſions giuen for the preſeruation of godlie doctrine, and the miniſtery of the church, as they do. If it ſeeme good vnto the higher powers that this ill be tolerable, & borne withall, for the honor of the relme, and dooings of ſuch expeditions as ſhalbe expedient for them to doo, when they be commaunded.

Their honors knoweth right well, that nothing commendeth a realme more, than where euerie man in his degree, is as rich as the ſcripture of God permitteth, and that biſhop dooth moſt honour vnto the realme, that keepeth his houſhold, and diſpoſeth the ſame according to the forme and rule of the word of God. [a] As for ſuch expeditions in the ciuill wealth, as ſhould be committed vnto theſe miniſters of the church, the common treaſure houſe ſhould beare it, they ſhould be reaſonablie prouided for, & the reſt, and ouerplus taken

[a] 1. Tim. 3. 1. &c.

ken from them, and put to ſome other godlie vſe. Looke vpon the apoſtles cheeflie, and vpon all their ſucceſſors for the ſpace of 400 yeers, & then thou ſhalt ſee good biſhops, and ſuch as diligentlie applied that painfull office of a biſhop to the glory of God, and honour of the realmes they dwelt in. Though they had not ſo much vpon their heads as our biſhops haue, yet had they more within their heads, as the ſcriptures, and hiſtories teſtifie, for they applied all the wit they had vnto the vocation & miniſterie of the church wherevnto they were called: our biſhops haue ſo much wit they can rule and ſerue, as they ſaie, in both ſtates; in the church, and alſo in the ciuill policie.

When one of them is more than anie man is able to ſatisfie, let him do alwaies his beſt diligence. If he be ſo neceſſarie for the court, that in ciuill cauſes, and giuing of good counſell he cannot bee ſpared, let him vſe that vocation, and leaue the other, for it is not poſſible he ſhould doo both well. And a great ouerſight of the princes and higher powers of the earth, thus to charge them with two burdens, when none of them is able to beare the leaſt of them both. They be the kings ſubiects and meet for his maieſty to chooſe the beſt for his court that be of the realme, but then they muſt be kept in their vocation to preach onelie the word of God, and not to put themſelues, or be appointed by other to doo things that belong not to a biſhops vocation.

This is theft of ſuch goods as apperteine vnto the bodie.

There is another kind of the ſoule, as when the

miniſters giue not vnto ſuch as be committed vnto their charge the word of God, ſimplie & plainlie in a toong knowne, and lead not the people towards the life euerlaſting, as the word of God teacheth, to know that for Chriſtes ſake onelie without all reſpect of works ſinne is forgiuen, and that we are bound to do the works that God commandeth vs to doo, and be expreſſed in the ſcripture, which is the rule to lead the church by. [a] Such as preach mans lawes and works, not commanded in the ſcripture, robbeth the ſcripture of hir riches. Likewiſe thoſe that attribute more than is due, or leſſe than is due vnto the holie ſacraments inſtituted by Chriſt, commit ſacrilege.

a Ioh. 15. 14

They take from the ſacraments too much, that ſay, they be but external ſignes to know the church of Chriſt by, from ſuch as be not of the church; as the Romane once was knowne from another citizen by his gowne, or thoſe that ſaie they maie be doone and left vndoone, as it pleaſeth man that vſeth them. They add too much to the ſacraments that attribute as much vnto them as vnto the grace and promiſe that they confirme; as to the ſacrament of baptiſme, remiſſion of ſinne, when it is but an externall confirmation of it; [b] and vnto the holie ſupper of the Lord they attribute a diſtribution, deliuerance, or exhibition of Chriſtes naturall bodie, where as it is but a confirmation of the grace and mercie that he bought for vs vpon the croſſe, with ſheding his precious bloud, & death of his innocent bodie, as the words ſheweth plainlie, [c] where Chriſt ſaith he did not inſtitute his laſt ſupper that men ſhould bodilie eat his bodie, but

b Rom 4. 11

c Luk. 22, 19
1. Cor. 11.

that

that they ſhould doo alwaies the ſame, in the remembrance of his death, and conſider the grace that he obteined for vs in his bodie and bloud, and be thankfull for the ſame. Great pittie it is that the diuell hath ſo preuailed in manie men, that obſtinatlie without reaſon and authoritie of the ſcripture, preach their phantaſies vnto the people of God, and would perſuade that their imagination or dreame of Chriſtes holie bodie were the true & ſubſtantiall bodie: but ſuch is the diuels malice. Now that manie men are perſuaded that the ſubſtance of bread remaineth, and can no longer deceiue them in ſenſible things, he carrieth them to as great an ill or worſe than that, and would make them beleeue that a phantaſie or dreame of a bodie that hath neither quantitie or qualitie, to be a true bodie. My good reader without all affection conſider the reaſons and authoritie of Gods word, that I ſhall rehearſe heere breeflie againſt thoſe theeues that rob the humanitie of Chriſt of all humane qualities and quantities; firſt they iudge the body of Chriſt, that it is in heauen to haue all properties & conditions of a true man, and from the ſame ſelfe bodie in the ſacrament they take awaie all the conditions and qualities of a true mans bodie. They muſt ſhew by the ſcripture, that one and the ſame bodie, Ieſus of Nazareth, the ſeed of the holy virgin, perfect God, perfect man, conſiſting of mans fleſh, and a reaſonable ſoule, hath and hath not, at one and the ſame time, a bodie with all dimenſions, qualities and quantities of a true man in heauen, and without all dimenſions, qualities and quantities at the ſame time in the ſacrament.

This put as a piller and foundation of thy faith, that as he is a perfect God, with all the properties and conditions of a true God whereſoeuer he be, ſo is he a perfect man, with all the qualities of a true man whereſoeuer he be, conſiſting of a reaſonable ſoule, and mans fleſh. They ſaie thou muſt not iudge ſo carnallie and groſlie of Chriſtes body. Beleeue thou the ſcripture, and bid them ſhewe thee the place in the ſcripture that thou ſhouldeſt not iudge ſo of a true phyſicall and mathematicall bodie which Chriſt now hath, as the fingers of S. Thomas beareth record, [a] the hands and eies of of all the apoſtles, [b] and alſo his aſcenſion beareth record. [c] Let them prooue that they ſpeake by the ſcripture, and ſhew where Chriſt was euer preſent in one place viſible, and in another place preſent at the ſame time inuiſible.

a Ioh.20.27
b 1.Ioh.1.1.
c Acts. 1.9.

They ſaie we muſt ſpeake as the ſcripture ſpeaketh, that ſaith by the bread: [d] This is my bodie; and of theſe few words ill vnderſtood, they dreame woonderfull myſteries, that the ſubſtantiall bodie of Chriſtes humanitie is preſent, by miracle and a way celeſtiall, paſſing al mens capacities, with manie other farre fet imaginations and new found terms which the ſcripture neuer knew of: howbeit, if thou marke their concluſion, thou ſhalt finde nothing but the name of a bodie which they haue giuen to this chimere & monſter that their phantaſie hath conceiued. They ſpeake of the letter, & none goe further from it than they. Chriſt ſaid: This is my bodie that is betraid for you, the which was a viſible and ſenſible bodie, as the eies of thoſe that ſaw him hang vpon the croſſe teſtifie. They

d Matth.26. 26
Mar.14 18.
Luke. 22.14

ſaie

ſaie it is an inuiſible bodie that occupieth not place; but the Scripture ſaieth the contrarie, as thou ſeeſt by the wordes of the ſupper.

Holde then therefore by the Scripture faſt, and when they doe name the moſt holie humanitie of Chriſt, and woulde haue it with the bread, bidde them ſhewe thee the bodie. For the texte ſaieth, that he ſhall come as viſible vnto vs as hee departed from vs[a]. If they ſay that place ſpeaketh of his comming to iudgement, and not of his preſence in the ſacrament, denie their ſaieng; for the text ſaith, that he ſhall be in heauen, till that time of iudgement[b]. a Act. 1.11. b Act. 3.2.

It is ill done of anie man to ſpeake as the ſcripture ſpeaketh, and not to take the meaning of the meaning of the ſcripture. God for his mercies ſake giue men grace to know the truth. Before Chriſt in his ſupper called the bread his bodie; ſee howe hee foreſaw this after euil and fantaſtical dreams, that men woulde take his wordes contrarie vnto his minde. In the ſixt of Iohn he telleth his diſciples, that to eate his bodie, was, to beleeue in him. That auailed not, but ſtraightway he ſaid; The wordes that I ſpeake be ſpirite and life, & calleth them from the letter. Yet againe, the thirde time in the ſame place hee ſaieth; What if yee ſee the Sonne of man aſcende whereas hee was firſt? By theſe reaſons he tooke awaye all bodily eating, and rigor of the letter. Likewiſe after the ſupper, leaſt they ſhould dreame yet of a bodily preſence, becauſe ſacramentally he called the bread his bodie, he repeated againe the ſame wordes[c]; It is expedient that I depart. Againe, I go to my Father, c. Iohn 16.7

I came from my Father into the worlde. I forsake the worlde againe, and goe to my father. Whie shoulde not these places holde their authoritie, and teach vs to vnderstande these wordes; This is my bodie, seeing that both before and after the supper, Christ tolde them by plaine wordes, hee woulde not be in the worlde, and so dooth the institution of it declare, that this sacrament was and shoulde be a memorie of his blessed passion, and paines suffered in the flesh, and not a distribution of the flesh it selfe. None of them that put this corporall presence in the bread yet hithervnto, euer coulde interprete the wordes of the scripture aright. I woulde be glad to heare it once if they will not admitte the alteration of the breade with the Papistes, they will, and can doo none otherwise, but to interprete the wordes thus; This is my bodie; that is to saye, verye bread, and my bodie, and referre the verbe (is) to twoo diuerse substances, to the bodie of Christ, and to the bread, which is plaine against the nature of a verbe substantiue, to be at once two diuerse substances. Seeing S. Paul doth interpret and expounde this worde (is) in the sacrament of Circumcision, and all sacramentes bee of one nature, by this word signified, or confirmeth[a], what shoulde menne meane, thus for to trouble and vexe the church of Christ with newe doctrine. Also it is a common manner of the Scripture, to attribute vnto the signe, the thing meant by the signe. God knoweth what a weake reason this is to say, people must speake as the Scripture dooth, and woulde drooue thereby, a reall, and bodilie

[a] Rom. 4. 11.

pre-

preſence of our Sauiour, that died for vs, and aſcended into heauen, ſitteth at the right hande of God almightie, and from thence ſhall come to iudge the quicke and the dead. Did not Arrius defend his hereſie with as good an argument as this, when he ſpake as the Scripture dooth, and ſaid; *Pater maior me eſt*; My father is greater than I? or might not a man prooue by the ſame reaſon, Elie, Eſay, and all the other Prophetes before Chriſt came, to be deceiuers of the people, and falſe preachers, bicauſe Chriſt ſaide [a]; As many as came before me were theeues and murderers; hee that ſpeaketh thus, ſpeaketh as the Scripture ſpeaketh. There is nor, neither euer was (chriſtian reader) heretike but ſpake in the defence of his hereſie, as the Scripture ſpeaketh, but tooke not the meaning with the worde, as wee muſt do except we intend to rob the holy Scripture of her true ſenſe, and vngodlily force the letter from the true meaning therof, as thoſe do that rather conſtraine the vnlearned conſcience with feare, than perſuade them with good arguments out of the ſcripture. They intricate the wits of men with ſophiſtrie and illuſion that they know not what they heare, neither they themſelues what they ſay whē the oration is ended. For a true body, they ſhew a blancke ſhadow, or rather fantaſie of a bodie, and al their words haue brought foorth nothing leſſe than a bodie, that they promiſed to deliuer vnto him that they would perſuade. They ſay, hee that doth not beleeue their wordes that they haue a true bodye wyth; *Hoc eſt corpus meum*, Was neuer wel perſwaded of the firſt article of his faith,

[a] Iohn 10.8

I muſt beleeue, that GOD is omnipotent. So we doe. But with this reaſon they ſubuert themſelues, bicauſe ye ſee in the ſacrament God doth not make the thing they ſpeake, and therfore it is not there, for if he would it ſhoulde be, it muſt be a mans bodie with all the qualities thereof, for Chriſt hath none other bodie, but that hee tooke of the holie virgin and is alwayes viſible and ſubiect vnto the ſenſes whereſoeuer it be.

When they trouble thee with the wordes of the ſupper (this is my bodie) returne vnto all the ſa-
a Ge. 17. 12. Exod. 12. 1. craments of the olde Teſtament[a], and thou ſhalt finde, that they were the confirmations of the things they were called, and not the thing it ſelf.
b Iohn 6, 63 Mark. 16, 18 Then looke vppon other places of the Scripture[b], beleeue thy *credo*; hee aſcended into heauen, ſitteth at the right hand of God the father almighty, from thence ſhall come to iudge the quicke and the dead.

Wilt thou not beleeue all theſe places, aſwell as the dreame of them that choke thee with one place of the Scripture ill vnderſtoode? Let thoſe vntractable men iudge what they liſt of the ſacrament and holie ſupper of the Lorde. Beleeue thou with the Scripture, that it is but a memorie of Chriſtes death, a confirmation and myſterie of
c Luk, 22, 19 our redemption[c]. Luke ſaith, Do it in the memorie of mee; and leaſt any man ſhoulde ſay, that memorie is to receiue the corporall bodie of Chriſt, Saint Paule interpreteth it plainelye, and
d 1. Cor, 11. ſaith[d]; The eating of the bread, and drinking of the wine, is doone to ſhew the death and paſſion of Chriſts bodie till he come.

We

We muſt therefore in this kinde of theft, and all other, ſtudie to make reſtitution, and to paye euerye man his, as it is written in the lawe and prophets [a], of the which reſtitution writeth Saint Auguſtine *ad Macedonium epiſt.* 54. That no man ſhoulde prolong, or commend the dooing thereof vnto his executours, but he that hath committed the fault muſt make the amendes in this caſe, vnto him that hee hath deceiued.

a Exo. 22.1

If thou canſt not remember whome, neyther howe much thou haſt defrauded: let that bee thy daily ſtudie, to call to remembraunce ſome way, as well to reſtore the goodes ill gotten, as thou foundeſt meanes to obtaine them. And bee no more aſhamed to returne to grace than thou waſt to loſe it. If thou finde no perſons vnto whome thou ſhouldeſt reſtore it, giue it to the poore, and not to ſuch as ſhall ſing *Requiem* for thee after thy death. And giue no leſſe than thou haſt taken awaie. The goods that be truly thine, thou ſhalt vſe aright if thou obſerue theſe two rules. Firſt, if thou put no truſt in them. Secondly, if thou vſe them to the honor of God, to the neceſſitie of this preſent life without exceſſe, moderatlye with thy friendes for humanitie, and abundantlie with the poore for charitie, ſo ſhalt thou haue enough, and leaue enough as Abraham did to his ſonne Iſaac.

b Pſal. 62.10
Matth. 6.19
1. Tim. 6.17.

The ninth commandement

Chap. 12.

THou ſhalt beare no falſe vvitnes againſt thy neighbour.

In

In the eight commandement ye ſee howe God bounde the handes of man from robbing of his neighbors goods, the which is as it were a manacle or hand-ſhakle to keep them from doing of ill. So doth he in this ninth commaundement, bridle the toong from hurting his neighbour, which is if it be well vſed the moſt pretious member of man, if the contrary moſt deteſtable and pernitious and ill incorrigible, full of peſtiferous poiſon [a]; This precept cõmandeth a moderation of the tong,& requireth the truth alwayes to be ſaid as occaſion requireth, that no man hurt his neighbour which may happen where this lawe is neglected manie wayes. In the ſoule, in the bodie, in his name, or in his goods, and is committed either by woorde, writings, ſimulation, diſſimulation, or by anie other becke or ſigne, which are all there forbidden. Likewiſe, that no man being called to beare teſtimony in any matter ſhould ſpeake other than the truth, for he that is a falſe witnes againſt God and his neighbour. Here is forbidden all kind of lies that be contrarie to charitie.

a Iames 3.5.

Three kinds of lies.

There bee three kindes of lies; the firſt men call *Iocoſum mendacium*, when in boording they merrily ſpeake of things vntrue, that rather extende to exhilerate the company than vnto anie mans harme. This kinde of boording is not commendable among chriſtian men that ſhould ſeeke other meanes, to occupie the time withall, and haue more vice and lightneſſe than vertue and grauitie.

The ſecond ſort of lies is called, *Mendacium officioſum*, and is required, when otherwiſe ill or murder

der cannot be auoided as ye read of the midwiues being commaunded of Pharao to kil all the males among the Israelites, which at the time of their birth; saide[a], the women of the Hebrews were deliuered before they came vnto them, Micholl Dauids wife by the same meanes saued Dauid[b], so did Ionathas[c], Dauid by this meanes obtained bread of Abimelech the high priest in Nob[d], and auoided the handes of Achis the king of Gath.

a Exod. 1.19
b 1. Sam. 19, 14
c 1. Sam 20. 28
d 1. Sa 21. 2.

The thirde kinde is called, *Mendacium perniciosum*, a pernicious and hurtfull kinde of lieng that commeth of malice, hatred, enuie, or disdaine and extendeth to the hurt of his neighbour. This kind is damnable, whether it bee in ciuile causes, or matters of religion, especially to bee abhorred in diuines and preachers of the Churche that cause men to erre from the waye of saluation taught vs by the Scripture, and to bring people from the olde learning of the Patriarchs, Prophets, and Apostles, vnto the newe learning of men, from our mother the holie Churche, and the spouse of Christ[e] from a church builded vpon the doctrine, and foundation of the Prophets and Apostles[f], vnto the synagogue of the diuell, builded vppon the doctrine of antichrist. Here is forbidden al things that doe hurt, and not the thing that can honestly and charitablye profite the trueth, and a good cause.

e Eph. 5.23.
f Ephe. 2.20.

This lawe extendeth against those that by anie false means contend in iudgement to ouercome a right cause, or molest an honest person with slanders and lies, or such as doe faine vntrue accusations and crimes against anie manne, who is not onely

onely damned by this lawe of God, but also for the law of man. For when an vngodly and malicious person is suffered to lie and speake what he listeth vnpunished, there is nothing more pernicious in the worlde to make debate and to breake charity. Therefore not onely Gods lawes require the slanderer to be punished with the same paine that is due for the offence that falsely hee hath accused his brother of[a]: But also by the lawe of the twelue Tables in Rome[b], slanderers be not vnpunished. Likewise those that secretly intende dissension, or debate betweene persons and beares tales, that they themselues haue fained out of their owne malicious interpreting of a thing doone to a good purpose, or the wordes spoken to an honest ende, contrary to the true meaning of them. Againste such speaketh Saint Augustine *De ciuit. lib. 19. cap. 6.* He that propoundeth the thing he can not proue, though it be true, he shoulde suffer the like paine himselfe, for things secret shoulde not be opened. Vnderstand, that if the matter appertaine vnto GOD, charitie, the gouernours of the common-wealth, or vnto the common-wealth it selfe, then shoulde the ill charitably be opened, if it can not be secretly remedied.

a De 19,16. Matt. 7. 1.2,

b Inst. lib. 4. tit. 18.

Aug. De ciuit. lib. 21

Here is forbidden all flatterie and currieng of fauor; an euill that destroyeth citie and worlde, raigneth in Moses chaire, in the court of princes, and euery priuate house, whereas men care not, so they may keepe themselues in fauor, or that come into fauour which they praise or dispraise. So it please their maisters, these parasits and seruile sort of men hold vp, yea, and nay, as the wind bloweth, which

which is of all seruitudes the greatest. It is not without cause that so many wise men haue giuen counsell to beware of this pestiferous kind of people. Cato saith; If any man praise thee, remember to be thine owne iudge, and wee must beware we open not our eares to such as praise vs falslie, and not suffer our selues to bee flattered. None be so much in danger of these ill men, and this dangerous sinne as the princes, nobles, and superiour powers of the earth. Therefore Ouid saith; The cluster of flaterers walke in the middes of the court, and as Cicero *ad Heren.* to this inhoneſt and filthie gaine, either pouertie or auarice sturreth them.

Further, there is heere forbidden the iudge to admit, or anie man to offer in iudgement any partiall, fore-wrought, or concluded cause, in case it be knowen, the person accused may appeale vnto a higher iudge, and refuse the testimonie that spake of hatred, or being corrupted other wayes, by loue, or money, whether it bee alreadie payed, or yet to be payed, Cod. lib. 4. Tit. 20. When the lawe saieth; Thou shalt not aunsweare as a false witnesse against thy neighbour, it declareth, that it is lawfull to shew the truth, when he is required which condemneth the opinion of those that doe think it not lawful for a christian man to contend in any cause before the ciuil magistrats of the oth. Remember these foure things in giuing of testimonie, and then thou shalt not offende. Firste, remember God, and the trueth, and do for them as much as thou maiest: secondly, putte apart all affections, feare, loue, and hatred. Consider what

the cauſe is, and not whoſe the cauſe is, if anie man ſpeake good or ill, keepe one eare ſtopped with thy finger, and heare him that ſpeaketh with the other. So did Alexander the Greate; and when hee was demaunded, whie he didde ſo, hee ſaide, hee kept the one eare cloſe, to heare the other part. And that is the greateſt teſtimonie that anye man can haue to commend his wiſdom: and ſo wee be commaunded[a]. See thou faine nothing, nor adde nothing to the cauſe whether it be good or bad, as the Phariſies didde againſt Chriſt and his holie martyre Sainct Stephan; fourthlie, ſee thou hide nothing, nor diſſemble, but ſpeake truth and plainely as muche as thou knoweſt.

a Exod. 23, 3, 6, &c

If thou doe not obſerue theſe foure thinges, it is not onelie theft againſt charitie, but alſo ſacrilege againſt God, which hee abhorreth[b], and ſhall not be vnpuniſhed[c]. The ende of this precept is, that wee vſe in all thinges a ſimple veritie towardes all men without fraude, deceit, or guile in worde and deede.

b Pro. 6. 19.

c De. 19, 16.

And all that is before ſpoken in manie wordes, the ſumme and whole is, that wee violate not, nor hurte with ſlaunderous woordes, calumniate not the thing well ſpoken or doone, nor otherwaies our brothers name, but bee gladde in all thinges to promote him, both in goodes and fame.

The

The tenth commandement.

Chap. 12.

THou shalt not couet thy neighbours house, neyther desire thy neighbours wife, neither his man seruant, neither his woman seruant, nor his oxe, nor his asse, nor anie thing that is thy neighbours.

As much as is necessarie for man to liue an vpright and godlie life in this worlde both towardes God and man is repeated in the nine commaundements before, if they bee obserued according to their institution, and the mind of almighhtie god, the giuer of the same. As he desireth all the externall actes of man to extend vnto the glorie of God, and vtilitie of our neighbour, so dooth hee in this last precept require, that the minde and soule of man be repleniſhed with al affections and desire of loue and charitie, that whatsoeuer wee doe, it be doone without vaine-glorie and hypocrisie from the heart, not shewing one thing outwardlie, and haue an other secretlie in the heart. And this commaundement is referred to all the other, though the woordes of the commaundement make mention onely of the concupiscence of such things as be our neighbours possession, as his house, his wife, with other such goods as be his.

The purpose of this commandement

And in this precept is declared specialy our infirmitie and weakenesse that wee are all miserable sinners[a], for neuer was there, or euer shal be, only

[a] Rom. 7, 7.

Christ excepted, but offended in this precept, to what perfection or degree of holinesse soeuer hee came vnto.

No creature borne into the worlde could satisfie this lawe, and all holie saints had sinne remaining in them as long as they liued, whereby wee may learne to call for the great and inestimable helpe of God that we may be quit, and saued from this imperfection in Christ Iesu, and accounted in him the children of God and satisfiers of the law[a], for by this lawe is required suche a charitie and sincere loue towardes GOD and man, that the minde shoulde not haue as much as anie contrarie motion, or anie resistance at all, to staine the glorie and beautie of this loue; which comprehendeth all those commaundements afore rehearsed, as Christ saith[b] in Matth and Mark, & likewise againe, all things that ye would men should do to you, the same do ye to them, this is the law, and the Prophets. So that by these wordes yee maye know what is the scope and end of the lawe, trulie none other thing than to bring men to iustice and honestie of life, and to make him like vnto the law, and so vnto almightie God, whose image the lawe expresseth, and the more man confirmeth himselfe to liue after the law, the more he resembleth the almightie God giuer of the law. Moses when he would breeflie call vnto the remembrance the sum of Gods lawes, saith: Therefore now Israell what dooth the Lord thy God aske of thee, sauing that thou shouldest feare the Lorde, and walke in his commandements, loue him, & serue him, with all thy heart and life, and to keepe his commande-

ments

1. Iohn. 1. 8.
Rom. 7. 14.
1. Cor. 4. 4.

a Rom. 8. 16

b Matth. 22. 35
Mark. 12. 28

c Matt. 7, 12

ments. The law would that our hearts ſhould be repleniſhed with the loue of GOD, of the which loue proceedeth the loue towards our neighbour.

The occaſion of all hatred that we beare vnto God, his holie word, and our neighbor, is the loue of our ſelues, and the vanitie of this world. In this commandement is not onelie forbidden the effect of ill, but alſo the affect and deſire towards ill: not onelie the effect, luſt, concupiſcence, proneſſe, inclination, deſire, and appetite towards ill, but alſo when man is moſt deſtitute of ſinne, and moſt full of vertue, moſt far from the diuell, and neereſt to God, out of hell, & in heauen, [a] yet are his works ſo vnperfect, that if it were not for the free, liberall and mercifull imputation of iuſtice in Chriſt Ieſu, man were damned. [b] Hee that conſidereth this precept well, ſhall the better perceiue the greatneſſe of Gods infinit mercie, and vnderſtand the article and doctrine of free iuſtification by faith.

Selfe loue.

a Phil.3.20.

b Rom.7.25 Rom.8.1. Pſal.143.2.

For although grace preuent the doing of good, and follow it neuer ſo much, yet is the worke vnperfect, and ſatisfieth not the perfection of the law; onelie it is Chriſtes merits that wee be ſaued by. The which article the diuell moſt enuieth, and goeth about to oppreſſe as much as is poſſible: confeſſe thy ſelfe therefore in thy moſt perfection, and ſaie: Lord God haue pittie and compaſſion vpon me alwaies and for euer, thy vnprofitable ſeruant. [c] And when thou ſpeakeſt of grace, remember it is not onelie the free gift of God to preuent thee in dooing well, and to follow thee in the ſame, but alſo free imputation of life eternall, which thou canſt not merit neither with grace, nor without

Our works cannot fulfill the law.

c Luk.17.10

grace. For as I ſaide before to what perfection ſo euer they be come vnto, this lawe accuſeth thee; Thou ſhalt not couet. But bicauſe thou beleeueſt in Chriſt Ieſu, thou ſhalt be ſaued; and whereas the law promiſeth nothing but vpon ſuch condition as we performe it to the vttermoſt, Chriſt Ieſu taketh from hir the rigour and extremitie of hir iuſtice in vs, and laieth it vpon himſelf; ſo that the blis eternal that the law promiſeth for works, God giueth vnto vs by grace, for his ſake that onlie ſatisfied the lawe, Chriſt Ieſus. And this argument of free iuſtification writeth Saint Paule in the eleauen firſt chapters of the epiſtle vnto the Romanes, where in the fourth chapter hee putteth Abraham for an example, that is the father of all beleeuers, in whome wee may ſee howe the friendes of God are iuſtified, or obtaine the fauor of God, and faith, that Abraham was iuſtified by faith, and before circumciſion. Whereas thou ſaieſt two things: One, that the vncircumciſed was iuſtified; The other, that no man was iuſtified by the merites or benefites of the Sacrament. Likewiſe hee was promiſed to be the heire of the worlde, bicauſe of him ſhoulde bee borne Chriſt Ieſu the Lorde of the worlde. This he beleeued, and not by the law merited. An other reaſon Paule alleageth that that Abraham, and all other are iuſtified by faith.

Iohn 3,4, 5, 6

Chriſt hath performed the lawe for vs.

Rom. 5,1,2. Eph. 2.7. Coloſſ. 1,14 Galat. 1,16.

Rom. 4.2,9. 10

Gen. 15,6

Gala. 3.6.7. 17,18

It is not poſſible, that the promiſe of GOD ſhoulde bee fruſtrated or made voide, but if it do depende on the iuſtice of the lawe, it coulde not be certaine; therefore addeth hee, Freelie

Rom. 4,16

by

by faith. Whie? Becauſe the faith in obtaining remiſſion of ſinne beholdeth onelie the mercie of GOD in Chriſt Ieſu, and looketh vppon none other merites. Yet marke more; hee ſaith that grace is the heritage of the beleeuer, by the iuſtice of faith. Then it is not merrit. Wee are borne heires, and buie it not, as thoſe ſaie that attribute remiſſion of ſinne vnto workes or Sacramentes which doo teſtifie or confirme, the freendes of GOD, and not make them gods friends. Rom. 4, 13 Rom. 4, 11.

Thus thou ſeeſt what the lawe is, howe thou art bound ſtudiouſly to obey it, and how it is fulfilled in CHRIST IESV, whoſe iuſtice is thine, if thou do beleeue in him, as though that thou haddeſt perfectly ſatisfied the Lawe thy ſelfe.

¶ *Certaine obiections that* keepeth man from the obedi- *dience of GODS lawes* ſoluted.

1. *Of time and place.*

CHAP. 14.

AS it is the manner of all oratours not onelie to eſtabliſhe the matter they intreat of, with ſuch reaſons, arguments and probations, as beſt may confirme their purpoſe: but alſo to ad ſuch reaſons, as may incline the hearers to fauor the thing ſpoken, and likewiſe to leaue

The cuſtom and maner of oratours.

grace. For as I saide before to what perfection so euer they be come vnto, this lawe accuseth thee; Thou shalt not couet. But bicause thou beleeuest in Christ Iesu, thou shalt be saued; and whereas the law promiseth nothing but vpon such condition as we performe it to the vttermost, Christ Iesu taketh from hir the rigour and extremitie of hir iustice in vs, and laieth it vpon himself; so that the blis eternal that the law promiseth for works, God giueth vnto vs by grace, for his sake that onlie satisfied the lawe, Christ Iesus. And this argument of free iustification writeth Saint Paule in the eleauen first chapters of the epistle vnto the Romanes, where in the fourth chapter hee putteth Abraham for an example, that is the father of all beleeuers, in whome wee may see howe the friendes of God are iustified, or obtaine the fauor of God, and saith, that Abraham was iustified by faith, and before circumcision. Whereas thou saiest two things: One, that the vncircumcised was iustified; The other, that no man was iustified by the merites or benefites of the Sacrament. Likewise hee was promised to be the heire of the worlde, bicause of him shoulde bee borne Christ Iesu the Lorde of the worlde. This he beleeued, and not by the law merited. An other reason Paule alleageth that that Abraham, and all other are iustified by faith.

Iohn 3,4, 5, 6

Christ hath performed the lawe for vs.

Rom. 5,1,2. Eph. 2.7. Colos. 1,14 Galat. 1,16.

Rom. 4.2,9. 10

Gen. 15,6

Gala 3.6.7. 17,18

It is not possible, that the promise of GOD shoulde bee frustrated or made voide, but if it do depende on the iustice of the lawe, it coulde not be certaine; therefore addeth hee, Freelie

Rom. 4,16

by

by faith. Whie? Becauſe the faith in obtaining remiſſion of ſinne beholdeth onelie the mercie of GOD in Chriſt Ieſu, and looketh vppon none other merites. Yet marke more; hee ſaith that grace is the heritage of the beleeuer, by the iuſtice of faith. Then it is not merrit. Wee are borne heires, and buie it not, as thoſe ſaie that attribute remiſſion of ſinne vnto workes or Sacramentes which doo teſtifie or confirme, the freendes of GOD, and not make them gods friends. Rom. 4, 13 Rom. 4, 11.

Thus thou ſeeſt what the lawe is, howe thou art bound ſtudiouſly to obey it, and how it is fulfilled in CHRIST IESV, whoſe iuſtice is thine, if thou do beleeue in him, as though that thou haddeſt perfectly ſatisfied the Lawe thy ſelfe.

¶ *Certaine obiections that* keepeth man from the obedi- *dience of GOD S lawes* ſoluted.

1. *Of time and place.*

CHAP. 14.

AS it is the manner of all oratours not onelie to eſtabliſhe the matter they intreat of, with ſuch reaſons, arguments and probations, as beſt may confirme their purpoſe: but alſo to ad ſuch reaſons, as may incline the hearers to fauor the thing ſpoken, and likewiſe to leaue

The cuſtom and maner of oratours.

in their mindes ſuch perſuaſions, as might in maner pricke them forth, & by force conſtraine them to put in effect and practiſe the thing ſpoken of; and then to remooue ſuch impediments, & breake the force of ſuch contrarie arguments, as maie be obiected to let the thing they would obteine and prooue. So dooth Moſes in the booke of Deuteronomium, as thou heardeſt before, leaue no argument nor reaſon vnſpoken of, that might excite, ſtir vp, prouoke, & force vs to the loue, obedience, and execution of Gods lawes, as the 28 chapter ſheweth. In the 29 and 30 he remooueth all the obiections, impediments, and lets that withhold vs from the obedience and dooing of Gods lawes.

Moſes his forcible perſuaſions to obeie the law of God. Deu. 18. tot. Deut. 29. Deut. 30.

The firſt ſophiſme or carnall obiection is when men ſaie it is no place nor time now to learne or obeie the word of God, we be not in a monaſterie, in the ſchoole, or in the temple; we be in the brode world, and muſt doo as other men doo, and rather ſerue the place wee be in (barke with the wolfe) than ſpeake of the ſcripture. So doo they reaſon of time likewiſe: now it is too dangerous a ſeaſon to reaſon anie matters, let it paſſe till the world be more quiet; and ſuch like. As the Iſraelits might haue ſaid to Moſes that commaunded to obſerue this law when they came into the land of Canaan: We obſerued not theſe precepts in the wildernes, wherefore then more in Canaan? We kept them not for the ſpace of 40 yeers, no more will we heerafter. This obiection he breaketh, and prooueth that the law ſhould be alwaies obſerued, & in euerie place; and ſheweth how the obſeruation of the law was rewarded, & the neglecting of it puniſhed:

The firſt obiection.

Prouerbe.

and

and declareth the ſame by examples. God fed his freends in the deſert by miracle from heauen, and preſerued all their apparell that it conſumed not, nor periſhed in the wearing for the ſpace of fortie yeeres. Then of Pharao, and the two great kings of Hesbon, and Baſan. Sehon, and Og, &c. Deut. 29. 5. 6 7

2. *Exception of perſons.*

Chap. 15.

The ſecond obiection is, when men put from themſelues the obedience of the law vnto other, ſaieng; Let the prieſts and moonks keepe the law, and learne it: what ſhould a prince, magiſtrat, or gentleman be bound to learne and keepe all thoſe holie rules? Further, youth cannot be tied to ſo ſtreict canons, it muſt not ſo be brideled: ſuch as be parked in with high wals, and ſeparated from the world, muſt obſerue theſe commandements of God. This wicked acceptation of perſons Moſes deſtroieth, and moſt godlie repeateth and numbreth the members of the church, the orders and decrees of the ſame, repeateth the words of the aliance, ſaieng: All ye this daie ſtand before the Lord your God, your princes, your tribes, your elders, your officers, and all the men of Iſraell, your children, your wiues, and thy gheſt, &c. Read the place. And whie they ſtood before the Lord, the text declareth; to enter aliance with him. No maner of perſon is excluded from the league; whereby we know, as Gods mercie is common for all men, which is the firſt part of the condition expreſſed The ſecond obiection. Deut. 29. 10 11. 12

Like obedience to the law required of all.

preſſed in the league; ſo alike is the obedience towardes the law required of all men, ſpeciallie of ſuch as be the gouernors of the people in the miniſterie of the church, or els in the gouernment of the commonwealth. If the preacher be ignorant of Gods word, and of a diſſolute life, what godlines or vertue can there be in his hearers. If the king, prince, magiſtrate or ruler of the commonwealth, neither know Gods lawes, nor follow iuſtice, equitie, temperance, nor ſobrietie, what honeſtie or vertue can they looke to haue in their ſubiects; they muſt giue example of all vertue. Let them beware betime that vſe theſe obiections, for if they thinke to haue God for their God, let them obſerue his aliance; for he will puniſh the tranſgreſſors without reſpect of perſons whoſoeuer it be.

3. *Preſumption.*

Chap. 16.

The third obiection.

THe third obiection or Satanicall ſophiſme is preſumption or ſecuritie of Gods will, when a man knoweth what is to be doone, yet againſt his knowledge, preſuming of Gods mercie dooth the thing that is ill. This horrible ſinne extendeth woonderous farre; One ſitteth in iudgement, and falſlie iudgeth, another climeth to honour and riches by flatterie, vſurie, ſimonie, extortion, fraud, and pilling of the poore; the other holdeth in the truth that is to be ſpoken, and letteth out the lies that ſhould be kept in, with all ſuch other like vices, as reigne now a daies in the world. They heare by the words of God, that thoſe euils and abhominati-

minations be curſſed of God, yet hope they the contrarie, and thinke yet to haue Gods fauour, as the text ſaith: When he heareth the words of this oth (where God ſweareth to puniſh the ill, Deut. 28.) he promiſeth good to himſelfe, ſaieng in his heart: Yea if I walke in the imagination of my heart, and take my pleaſure, there is no daunger. This diabolicall preſumption is the occaſion that men not onelie fall into diuerſe kindes of abhomination, but alſo perſeuere in the ſame ill; let euerie man iudge his owne conſcience and ſee. Againſt the word of God he taketh hope, as it ſemeth him, of Gods mercy, which is no hope at all, but the verie with and halter of the diuell to ſtrangle at length him that is thus perſuaded in this ill and dangerous opinion. They thinke it is faith, whereas it is verie arrogancie; a true knowledge of God, when it is but a diueliſh illuſion, and falſe opinion of man, as appeareth in the ſame place by Moſes wordes: The Lord will not fauour him, but then be angrie, and kindle his ire againſt this man, ſo that euerie malediction wtitten in this booke ſhall reſt vpon him, and the Lord ſhall deſtroie his name from vnder heauen. Read the place, and learne to auoide ſuch ſecuritie and ſiniſter iudgement of God and his nature. The originall and founteine from whenſe this preſumption ſpringeth is ignorance, and a truſt in other mens vertues, for whoſe merites they thinke to be ſaued. Some ſaie they haue angels and archangels, and many other holie ſaints in heauen, that commend their ſaluation to God, another truſteth to ſuch workes as maie be doone vpon the earth for him, and

Deut. 29.19

Preſumptiõ the occaſiõ of continuance in ſin.

Deut. 29.20

The originall cauſe of preſumption.

and he doo nothing himſelfe but liue as he luſt, in a vaine hope, to haue ſolace in iniquitie. This great offenſe is nouriſhed diuerſe waies: Firſt when men iudge not aright of Gods nature, that he is as angrie with ſin, as the ſcripture ſaith. The ſecond when men iudge amiſſe of Gods workes, when they ſee he puniſhed one for ſinne, they thinke not that the ſame puniſhment apperteineth vnto him. Moſes teacheth, and ſetteth before the people the works of God, his woonders & meruels doone in Ægypt, in the cities of Sodom and Gomorra, Adman and Seboim, the which the Lord ſubuerted in his ire and furie, and ſaid theſe workes onelie puniſhed not thoſe that offended, but alſo ſhould teach all other men to auoid Gods diſpleaſure; for to that end miracles of puniſhments be doone, as Chriſt ſaith, to forwarne men of the ill to come, and thus hath he alwaies called men to repentance.

How presumption is nourished.

Deut. 29. 23

Luk. 13. 3. 5.

If they would ſtill be naught, at length he puniſhed cruellie, as not onelie the holie hiſtories of the bible teſtifie, whereas ye ſee kings and kingdoms changed and deſtroied, but alſo in prophane writers ye ſhall ſee by what miracles God called the magiſtrates and people of the commonwealth to repentance. Titus Liuius writeth, that an oxe calued an horſſe, that a pigge varried with a mans mouth, and a child borne with an elephants head. Valerius writeth, that a mare foled a hare in the king of Perſians camp called Xerxes, who as ſome writers record, brought againſt the Athenians 1700000 men of warre, whome Themiſtocles the capteine of the Greeks ouercame in the ſea. Herodotus

Strange miracles ſent of God to call men to repentance.

Liuie, lib. 3. & lib. 7.

Valer. max. lib. 1. c. 4.

rodotus writeth this hiſtorie at large. Had king Xerxes conſidered the worke of God, hee might haue learned that there was a God that woulde turne the force and courage of his horſmen into the feare and timiditie of the timerous and feare-full hare. Liuius writeth, how the heauens burned, and diuided it ſelfe in two, and how the ſea bankes burned. The ſunne was ſeene to fight with the moone, and likewiſe two moons to be ſeene in the daie. Theſe ſupernaturall workes might haue taught the people of thoſe daies amendement of life, had they not beene blind as we be, that neuer take profit by anie worke of God, otherwiſe than to eat the reuenues of the earth, as the bruit beaſts of the ſame, nor no more knowledge of GOD by the motions of the heauens than the oxe or horſſe that likewiſe ſee them, and yet are neither the wiſer nor the better. If we marked the eight & nineteenth pſalmes, we ſhould know they were made to another end. The gentiles ſhame vs alway, who learned by the reuolution of the yeere that nothing was durable in this mortall life. The third reaſon is that men iudge amiſſe of Gods promiſes, that ſaith he will puniſh doubtleſſe for ſin all maner of people, be they neuer ſo ſtrong, as the prophets alwaies teſtifie, Hieremie in eſpeciall. Hee ſaid if the people conuerted not from their dooing of ill, God would keepe promiſe with them, & deſtroie their land, but they beleeued it not, but ſaid: The temple of God, the temple of God, the temple of God. They iudged then, as manie doo now adaies, when they ſee their cities and country ſtrong, they thinke it is not poſſible to be ouercome.

Liuius lib. 3 De vrb. orig

Pſalm. 8. Pſal. 19.

Iere. 7. 3. 4

come. So thought the Troians,& deceiued themselues as the propheſie of Nerci fore-ſpake: *Poſt certas hyemes vret Achaicus ignis Iliacas domos.*

Hora, lib. 1. ode. 15.

Another ſo eſteemeth the force of the people, and put their confidence in the ſame, ſaieng: Let this babling preacher ſaie what he luſt, God is not ſo cruell as he ſpeaketh of: it ſhall coſt manie a broken head before anie enimie enter vpon anie parcell of our commonwealth; but truſt to it, if ſin be not baniſhed, the ire of God will find a waie in at laſt, and the deferring therof, is onelie to call vs to a better life,& not that he is aſleepe, or approoueth our ill life; as thou ſeeſt example of the Iſraelits in the land of Canaan, which was paſſing ſtrong, and the inhabitants thereof the only common-wealth of God, as they ſaid: The temple of God, the temple of God; yet at the laſt Nabucadnezer, whom they looked not for, was their deſtruction. Marke the puniſhment and the cauſe therof, which was ſin, and learne to beware, and be taught by another mans ill.

Rom. 2. 4.

Eſa. 22.

4. *Curioſitie.*

Chap. 17.

The fourth impedement.

THe fourth let or impedement is curioſitie & ouermuch ſearching the prinities & ſecrets of God, when men of an ill & licencious life returne not to repentaunce, as the ſcripture biddeth, but mount ſtrait waie into Gods prouidence and predeſtination, contemning the will of God that is made open vnto him in the ſcripture, that

God

God would haue him now to repent, & to receiue grace, & ſearch to know the thing that neuer was made open to man or angell, the euent and end of things to come. Thus reaſoneth man with himſelfe: Who knoweth what his laſt houre ſhall be? Wherefore fauoreth God the one, and not the other? Sometime the good maketh an ill end, and the ill a good. In this opinion and inſcrutable myſterie he weareth all his wits, and at the end of his cogitations findeth more hidden & doubtfull obiections than at the beginning, ſo that he commeth from this ſchoole neither wiſer nor better. Moſes remooueth this vngodlie let and impediment, ſaieng: The ſecrets of the Lord our God are made open vnto vs, & vnto our children for euer, that we doo all the precepts of this law. The which words plainlie condemne our fooliſh and audacious preſumption that ſeeke to know what ſhall happen vnto vs in the houre of death, and will not know the thing that ſhould be doone in all our liues, to wit that GOD would haue vs know the thing that is opened vnto vs in the ſcripture, or Gods mercie promiſed in Chriſt Ieſu, and follow him in all vertue. If wee offend and repent, and leaue ſinne, then hath he promiſed mercie, & will giue it. Moſes ſaith: Doo the thing that thou art bid to doo, and follow the will of God made open to thee in his word. As for the diſputation of Gods prouidence is a curioſity & no religion, a preſumption and no faith, a let of vertue and furtherance of vice. When thou heareſt repentance ſpoken of, learne that leſſon out of hand leaſt peraduenture thou be neuer good ſcholar in diuinitie of Gods lawes,

Deut. 29. 29

Deut. 30. 8.

lawes. It fareth manie times with vs, that we goe long to ſchoole in diuinitie, and yet neuer good diuines, as it fareth in the ſchoole of rethorike: whereas if at the beginning the ſcholar profit not (as Ariſtotle ſaith) he ſhall neuer be good oratour.

Dent. 29.4. Therefore Moſes ſaith: God gaue you not a heart to vnderſtand, eies to ſee, nor eares to heare vntill this preſent daie. Heere doth Moſes ſpeake ironice, and ſeemeth to denie the thing he would affirme. As Ariſtotle or Cicero might ſaie when they haue applied all their labour, and doone the beſt they can to make their ſcholars learned, yet profit nothing, then depart out of the ſchoole, and ſaie vnto their audience: I neuer opened vnto you the ſcience that I taught you. Not that the fault was in him, but in the auditors that neglected their diligence & doctrine. So dooth Moſes now ſpeake of God, not that the fault was in him, that thoſe vnkinde people vnderſtood not the doctrine hee taught, but in themſelues as it appeareth in the text; for he vſeth now the rod of perſecution, puniſheth them, beateth them, yea and killeth them, becauſe they would not learn the thing he taught them: yea further, he ſheweth that his pleaſure was, they ſhould chooſe the good, and leaue the

Deut. 30.19 ill, to be in wealth, and auoid the woe. This argument he prooueth of his owne nature, which is amiable, louing, and holie, inclined to doo well vnto man, and to be at peace with him. But becauſe man of his owne malice contemneth the word & doctrine of God, he is not onelie rigorous and ſeuere againſt man, but alſo he waxeth ſo angrie for ſinne, as hee that chafeth and mooueth himſelfe,

that

that all men maie perceiue by his countenance he is offended; therefore (ſaith the text) the furie of God ſhall ſmoke againſt the ſinner. Our goſpellers be better learned than the Holieghoſt, for they wickedly attribute the cauſe of puniſhment & aduerſitie to Gods prouidence, which is the cauſe of no ill, as he himſelfe can doo no ill: and of euerie miſcheefe that is doone they ſay it was Gods will. The Holieghoſt putteth another cauſe, that is to ſay: Sin in man, and contempt of his holie word. Further, the paine is not inflicted by predeſtination to looſe man, but both predeſtination and the affliction extend to call man from damnation. The blinde ſoothſaiers that writ of things to come, are more to be eſteemed than theſe curious & high climing wits, for they attribute the cauſe of ill to the ill aſpects, and ſiniſter coniunctions of the planets. Refuſe not therfore the grace offered, nor once receiued baniſh it not with ill conuerſation. If we fall, let vs heare almightie God that calleth vs to repentance with his word, and returne, let vs not continue in ſin, nor heape one ſin vpon another, leaſt at laſt we come to a contempt of God and his word; for remiſſion is promiſed to as manie as repent, as Moſes ſheweth, and likewiſe all the ſcripture, & examples therof. But remeber what the text ſaith, that thou muſt conuert vnto God, and that by the meanes & mediation of Chriſt, & that with all thy heart; & then thou maiſt find remedie. Conuert not to ſuperſtition, and buie not a maſſe for thy ſinnes, nor looke for helpe of anie ſaint, but onelie of God, as his word teacheth, for he that ſtrake thee for ſin can heale thee againe; ſay not in aduerſity as Cicero did: Except God, or ſome good hap doo ſaue vs, we cannot eſcape. For there is nothing in heuen nor earth that ſaueth, but God alone.

Deut. 29. 27

Ezech. 33.
1 Cor. 11.
Pſal. 119.
Reuel 3.
Eſay 26
Hebr. 12.

Deu. 30. 1. 2

Iohn 15

Cic. lib. ep. 16

A declaration of
5. *Desperation.* CHAP. 18.

The fift impediment.

THe fift let or impediment is desperation, when as men thinke they cannot be saued, but are excluded from all mercie. And this is not a light and small let for men that haue offended; and it is contrary vnto presumption, for presumption hath some simile & shew of hope, for althogh man offend the will of God, yet doth he trust in the doing and perseuerance of ill that God will not punish: the which impietie & wickednes taketh from God his iustice. Of the contrary nature is desperation, it taketh from God his mercie; for when they offend and continue in sin, they thinke there is no mercie left for them, the which sin & blasphemie thus proceedeth in man: The desperat person hath now his eie in Gods iustice, readeth, heareth, and seeth how cruelly, and with what rigor he reuengeth the transgression of his law; he beholdeth the examples in whom God executed the same rigor and punishment, so that his conscience is oppressed withall, he considereth his owne strength which is prone vnto nothing but vnto ill; he seeth how difficil & hard the things be that God commandeth, speciallie because of his custome and long continuance in sinne.

Desperation detracteth from gods mercy

How men become desperat.

This discourse and progresse in that knowledge of sin beareth him in hand that it is impossible to return vnto God, then dooth he for the most part abridge & shorten his owne daies, or else chuse another kind of life than God appointeth in the scripture, as Sardanapalus the last king of the Assirians prescribed at his death this rule to liue by, and left the word of God, of whom Iustinus writeth: Eat, drinke, & plaie, for after death there is no ioy.

Sardanapalus.

Moses like a good physition teacheth a remedie against this dangerous disease, and sheweth the waie vnto

vnto God, declareth that God is full of mercie, and rea-
die to forgiue, and beginneth his oration in this maner
vnto ſuch as be afflicted and oppreſſed with ſin: When
there commeth vpon thee all thoſe things, when God Deut.30.1.2
hath afflicted thee for thy ſins, and thou returneſt vnto
him with all thy heart, he ſhall deliuer thee from capti-
uitie, & receiue thee to his mercy againe. Of the which
text learne this doctrine; that God will alwaies forgiue
how manie, and how horrible ſoeuer the ſins be, & learn
to feare preſumption, & to beware of deſperation; God Rom. 5
deſireth thy obedience towards the law, though thou Ezech. 33
canſt not fulfill it. Likewiſe he deſireth to do well vnto Iohn 3
thee, and not to puniſh thee; ſee what paternall & more Matth. 11
than fatherlie loue God almightie beareth vnto all vs Ierem. 20,12
miſerable ſinners in Chriſt Ieſu his onelie ſonne, who is Eſay 49
ours by faith, which faith ſolie and onlie leadeth vs to e-
ternal life, as Chriſt ſaith; So the father loued the world Iohn 3,16
that he would giue his onlie ſonne for it, that all that be-
leeue in him cannot periſh, but hath life euerlaſting, &
ſo He that beleeueth in me hath euerlaſting life. Iohn 6, 40

But vnto this waie of life (to Chriſt by faith) all men
be not brought after one ſort; for as mans life is not
mainteined with one kinde of meat, but the childe with
pap, the ful age with ſtronger meat, the helth with com-
mon meats, the ſickneſſe with ſuch as be of lighter di-
geſtion; ſo is it in bringing man to faith in Chriſt Ieſu
our ſauior. One doctrine cannot do it, becauſe there be
diuerſe ſorts of people in the world, ſome hypocrits, that
would iuſtifie themſelues by their works, theſe know not
the greatneſſe of ſin, neither their owne imperfection,
nor the damnation of God againſt ſin. This man ſhould
not haue the free remiſſion of ſinne in Chriſt Ieſu prea-
ched vnto him, but the law and ten commandements,
that by it he learne firſt to know the horror of ſinne and
greatneſſe of Gods ire againſt it.

Another ſort liue without all feare and honeſtie, a filthie life, aſwell of thoſe that confeſſe the goſpell, as thoſe that hate it; thoſe becauſe they know not the abhomination of their ſin, and the ſeueritie of gods anger againſt it, be not meet to haue the goſpell of remiſſion of ſinne preached vnto them, but to be inſtructed in the law, and rather brought to a feare of Gods puniſhments that remaineth for all impenitent perſons. They ſhould be excommunicated and puniſhed with the diſcipline of Gods word, that firſt they might know their ſin, & acknowledge their damnation. Thus Chriſt taught the yoong man that truſted in his owne works, becauſe he was an hypocrit, he preached not vnto him the goſpell of free remiſſion of ſin, but ſent him to the law, & to the works thereof, not that he meant man could fulfill the law, or iuſtifie himſelfe by the workes thereof, or that Chriſt would not he ſhould be partaker of his mercie, but that the hypocrite might come to acknowledge his ſinnes, the ire of God, and damnation of himſelfe by the law. The which thing knowne, he ſhould be conſtrained of neceſſitie to ſeeke his ſaluation by faith in Chriſt Ieſu, except he would periſh in his ſin. S. Paul did not bid the Corinthians preach faith & remiſſion of ſin to the adulteror that continued in ſin, but bid them excommunicate him, and as many as did like offenſe, and that no man ſhould eat or drinke with him. But vnto ſuch as know their ſins, and be troubled with the heauineſſe thereof, as Dauid was, that ſaid: Thy darts Lord are light on me, and thy hands oppreſſe me: no part of my bodie is free from paine, becauſe I haue ſinned, for I am drowned in ſin, and the puniſhment thereof is more weightie than I can beare, the ſores and wounds that thou haſt ſtricken me withall for my ſin ſtincke, & ſpew out filth and corruption for my tranſgreſſion; and ſo foorth with a dolorous and lamentable oration: Read the

Matt. 19, 16
Mar. 10, 17
Luke 18, 18

1 Cor. 5, 1

Pſal. 38, 2,

the Pſalme, it beginneth: Lorde chaſten me not in thine ire. There ſhalt thou learne true penitence. To him and ſuch like as the law hath wrought hir office in apperteineth the preaching of the goſpell of remiſſion of ſin, aud deliuerance from hell in Chriſt Ieſu. So Chriſt preached vnto Marie Magdalen; for as ſhe had moſt greeuouſlie offended, ſo knew ſhe hir ſelfe, & was afflicted with the dolours of hell, when ſhe came vnto Chriſt to know the waie to heuen, he ſent hir not to the law, for the law had firſt doone hir office in hir, & made hir affraid: therefore poore wretch, ſhe heard, thy ſins be forgiuen, and thy faith hath ſaued thee. There is another ſort meet to heare the goſpell, and not to be feared with the law; to wit, ſuch as haue through Chriſt remiſſion of their ſin, and walke by faith in the vocation of God, and yet during this mortall life, beare about with them the reliks and remnant of ſin in their bodies; to theſe men preacheth S. Paule the Goſpell: There is no condemnation vnto them that are grafted in Chriſt Ieſu, leaſt this man ſhould too much ſuſteine the weight of the law, as Paule maketh exclamation, for feare of the rigor of it. Further, vnto this man it is alſo neceſſarie to mingle the law now & then, to this end to keepe him in his office, in the feare of God, that by the law the affections of the fleſh maie be kept vnder, and by the goſpell maie be preſerued the ſpirit and order of faith.

Luke. 7. 48

Rom. 8. 1

Rom. 7. 24.

This is to preach in the church of God; not to feare the ſorrowful conſcience with the rigor of the law: neither to flatter thoſe hypocrits, epicures and laſciuious goſpellers with the promiſe of faith, vntill ſuch time as they amend, and the law done his office in them. And in caſe preachers had vſed and applied the Scripture to the vſe it was written, and as their auditors had need, there had neuer bin ſuch a ſuden and horrible defection from the goſpell in many places as now we ſee.

A declaration of

6 *Ignorance.* CHAP. 19.

THe sixt let or impediment wherewith men excuse themselues from the obedience of the law of god, is the pretence of ignoraunce, the which they do thynk shal excuse thé. Thus they say; the scripure hath so many mysteries in it selfe, and is too hard for our capacity. Somtime the letter, somtime the spirit, and somtime both must be vnderstood. Further they say the doctors braule & chide betwene themselues, & how shold the vnlerned vnderstand it aright. Who can tel saith an other whether this be the true law or not. If it were the true law of god, then should it containe al verities, and haue no need of mans lawes. Now the greatest parte of such as haue the name of christianitie, say, Gods laws saue no man, instruct no man aright, no it is not wholsome for man, except it be held and aided by the law of the bishops. This the world owes to the bishops decrees that haue called the authoritie of the holie Testament that containeth all truth (whose sufficiencie and veritie is sealed with the pretious bloud of Christ) into doubt, and not into doubt only, but cleane abrogated it, & preferred their owne laws. Confer their preachings, & ministration of the sacraments with the holie word & law of God, and see. Other say, I haue no wit to vnderstand the word of God, and if I had, yet haue I no leasure to learne it. Against this obiection Moses answereth and saith, this law is sufficient, is simple, and plaine, easie to be vnderstoode a perfit doctrine and required of al mé.
Deut. 30. 11 Thus he prooueth it; the commaundement that I prescribe vnto thee to day, is not farre aboue thee, nor put far from thee; reade the last halfe of the chapter. By the which words it appeereth, that God hath made his will, and pleasure, simply and plainly open vnto his people, with apt sentences and open wordes, and also put the same

ſame to vs, that we ſhould not ſeeke it with great danger of our life, to ſaile into the Indies for it, or looke it in heauen aboue, as thoſe that receiue all things by reuelation or apparitions of Angels or other ſuch means But Moſes ſaith, it is no need of any ſuch ambaſſadors, and ſo ſaith Abraham. For man may learne out of the ſcripture what is to be done, and what not to be doone, what is the condition of the good & of the bad. No need to ſeeke the knowledge thereof in Ægypt, Athens, or Rome. But the word is preſent, and at hand with thee in thy mouth, and in thy hart, that thou ſhouldeſt do it. By theſe wordes we ſee, that in the greateſt ſinner that is, is a certaine rule and knowledge to liue well thereby if he did ſollowe it. So confounded S. Paul the Gentiles of ſin, bicauſe they knew the euil they did was condemned by the teſtimonie of their owne conſcience. For the law of God to do well by, is naturally written in the heart of euery man. He that will diligently ſearch him ſelfe ſhall ſoone finde the ſame, and incaſe man ſhould beholde his owne image both in bodie and in ſoule, although there were no law written, nor heauenes ouer our heads to teſtifie the goodnes and the iuſtice of god, and the equitie of an honeſt life: mannes conſcience would tell him, when he dooth well, and when euil. Further the iudgment and diſcourſe of reaſon deſireth not onelie to liue iuſtly in this worlde, but alſo to liue for euer in eternall felicitie without end, and that commeth by the ſimilitude of God, which yet remaineth in the ſoule after the ſin of Adam. Whereby wee ſee plainelie, that thoſe excuſes of ignoraunce be damnable, when man ſeeth he could do wel if he folowed the iudgement of his owne conſcience; ſo that we ſee that the lawe of God is either outwardly or inwardly, or both ways opened vnto man, and by gods grace might do the good, & leaue the euill, if it were not of malice and accuſtomed

Luke. 16. 29

Rom. 1. 18.

Rom. 2. 15.

dooing

doing of sinne. The which excuseth the mercie and goodnesse of god, and maketh that no man shall be excused in the latter iudgement, how subtilly soeuer they nowe excuse the matter, and put their euill doings from them and lay it vppon the predestination of God, and would excuse it by ignoraunce, or say, hee cannot be good, because he is otherwise destinied. This stoicall opinion reprehended Horace. No man is so cruell (saieth hee) but may waxe meeke, so that he giue a willing eare to discipline. Although thou canst not come to so farre knowledge in the scripture as other that beleeued, by reason thou art vnlearned, or else thy vocation will not suffer thee all daies of thy life to be a student, yet maiest thou know, and vpon paine of damnation art bound to know the articles of thy faith, to know God in Christ, and the holie catholike church by the word of God written, the ten commandements, to know what works thou shouldest do, & what to leaue vndone, the *Pater noster* Christs praier, which is an abridgement, epitome, or compendious collection of all the psalmes and praiers written in the whole scripture. In the which thou praiest for the remission of sin as wel for thy selfe as for all other, desirest the grace of the holie ghost to preserue thee in vertue giuest thanks for the goodnesse of GOD towardes thee and all other. He that knoweth lesse than this cannot be saued, & he that knoweth no more than this, if he folow his knowledge cannot be damned. There be two common verses that all men in maner knowe, and doubtles woorthie, that teach vs that to knowe Christ, though we know no more, is sufficient.

That is to say; To be ignoraunt, is to know many things without Christ. If thou know Christ wel, it is sufficient though thou be ignorant of all other things.

Thus I haue said in the ten holie precepts of almightie God according vnto the scripture. Fare ye well in our onlie and sole ioy and consolation Christ Iesu.